Gerards Prayers:

OR, Syn. B. 62. 27

A daily Exercise of Piety.

Diuided into foure parts.

Wherein are contained certaine formes of heauenly Prayers.

1 Of Confession of sinnes.
2 Of Thanksgiuing for benefits.
3 Of Petitions for our selues.
4 Of Supplications for others.

Written
Originally in the Latine tongue, by *Iohn Gerard* Dr of Diuinitie, and Superintendant of *Heldburg*.

AND
Translated into English by *R. Winterton* Mr of Arts, for the benefit of the *English Reader*.

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348 : 01

TO THE RIGHT Honorable, the Lady *Lucy*, Counteſſe of *Bedford*; Grace, faith and peace in CHRIST IESVS.

NOble Lady: Epiſtles Dedicatory being as ancient as writing it ſelfe; confirmed by generall cuſtome, is warrant ſufficient for me, as heretofore the meditations of this graue learned godly Diuine, Doctor Gerard; *ſo now his heauenly Petitions and Prayers tranſlated into our Engliſh tongue: To commend them eſpecially to ſuch whoſe vertue and piety may fit-*

tingly suite the subiect. And what more pleasing or profitable argument then that of Prayer? the necessitie of it being such, that our bodies may as well subsist and continue in strength & health without meat and drinke, as the soule without it: nor can wee truely receiue pleasure or comfort from all or any the creatures GOD hath made for our vse, without his blessing, and that conueyed vnto vs by Prayer; and therefore our Sauiour Christ, knowing best our pouerty and necessities, taught vs to say; Giue vs (O heauenly Father) this day our daily bread. The profit we receiue by it, being sacrificed through faith, is such, that there is nothing a Christian can desire, but by prayer it may bee obtained, be they either temporall, or eternal blessings. The third and last motiue to pray, is the duty and homage which man oweth vnto

the

the great Creator of him, and the whole world. To which holy exerciſe wee being inuited by the example of our bleſſed Redeemer, and taught and exhorted thereto by his holy Witneſſes his Apoſtles; As I doubt not of your Honours continuall daily practice therein, ſo you will vouchſafe this poeſie of prayers, collected out of the pure fountaine and Well of life, the ſame patronage, as you haue moſt religiouſly afforded the Reuerend Author his former labours; wherein I for my part ſhall acknowledge my ſelfe to haue receiued my wiſhed deſire, and ſhall euer remaine,

Your Honours bound

in all duty and ſeruice,

Pray alwaies, Luke 18.

Diſtreſſed Soule, if thou conceiu'ſt what 'tis
To mount vnto the Tower of endleſſe bliſſe,
Imbrace this Worke; It reacheth to the skie,
And higher, if beyond it ought doe lye,
Mans dull capacitie, weake humane ſenſe,
Wide worlds expanſion, Starres circumference,
Cannot it comprehend: Prayer preſſeth euen
To Gods Pauillion, to th'Imperiall heauen.
That is the golden chaine fixt to Gods eare,
Knocke and hee'll open, call and he will heare:
This, ſurely, this is bleſſed *Iacobs Ladder*,
On which our ſoules climbe by Chriſt to Chriſts Father.
Faith is Prayers chiefe attendant, *Chriſt the Way*,
Gods Spirit both moues, and helps vs how to pray:
True Loue admittance gaines; humble confeſſion,
Both helps deuotion, and procures remiſsion.

Edmund Sheafe.

IF loathed Vlcers doe thy ſoule poſſeſſe:
See, ſee, a medicine, hither make redreſſe:
Or if temptations, feares, or future harmes,
'Gainſt ſuch aſſaults receiue theſe pow'rfull charmes.
Theſe pray'rs may proue (if well theſe pray'rs thou note)
'Gainſt thoſe a Balme, 'gainſt them an Antidote.

Thomas Bonham.

THe Sunne doth ſhine, the blind man doth not ſee:
Light is but darke, if eyeſight none there be.
Gerhard to Latines gaue a glorious light,
But in our Engliſh Hemiſphere 'twas night
Th' Eclipſe is paſt, night gone, 'tis now high day,
Gerhard hath learn'd its Engliſh tongue to pray.

Francis Winterton.

A Margarite's a precious thing,
but he that hath no skill
Eſteemeth it no more then that
the Cocke found on the hill:
A Candle lights not, if it be
in Lanthorne dark conceal'd,
But turne the Lanthorne, and there is
an vſefull light reueal'd.
The Engliſhman knew not the worth
of *Gerhards* Margarite:
But now it is in Engliſh priz'd:
there's profit and delight.
The Lanthorne's turn'd, the light appeares
which was before conceal'd,
And now there's Engliſh none ſo blind
to whom 'tis not reueal'd.

Iohn Noare.

THE

TO THE MOST MAGNIFICENT,

right Honorable, and right wiſe, the moſt worthy and well-deſeruing Counſellors of the moſt High and Illuſtrious Prince and Lord, the Lord *Iohn Caſimere* Duke of *Saxony*, *Gulickland*, *Cliue*, and of the Mounts, &c. The Lord *Volcmarus Sche-rer*, Lord Chancellor: the Lord *George Hacke*, Lord Treaſurer: the Lord *Sigiſmond Heuſner*, Lord Secretary of the Chamber; his much honoured Lords and *Patrons*.

Right Honorable,

IF any man ſhould goe about in words to expreſſe the Vtilitie of Neceſsitie of pious and ſerious Prayer: Surely, in my iudgement, he ſhould ſooner finde a beginning then an

end. For pious prayer which proceeds frō faith is a familiar discourse with God, and a wholesome and sauing remedy in all aduersities. It is the key of Heauen, and the opening of Paradise: It is the Tribute of our subiection, and the ladder of our ascension vnto God: It is the Buckler of our defence, and our faithfull Nuncio vnto God: It is a cooler in the heat of afflictions, and it is a medicine in diseases: It is a chaine that drawes vs vp vnto Heauen, and a bucket by which wee draw out of the fountaine of Gods bounty: It is a sword against the Diuel, and a brazen wall against casualties: It is a Wine that dispels euils, and a Conduit to conuey good things vnto vs: It is the Nurse of Vertues, and the conqueresse of Vices: It is the true fortresse of the soule, and the free accesse vnto God: It is a spirituall feast, and a heauenly delight: It is the consolation of the sad, and the exultation of the Saints: Shee is of Gods Priuy Counsell: she is the procurer of all diuine gifts and graces;

shee

ſhee is the pillar of the world: ſhee is the healing of the people: ſhe is the ioy of the heart, and the Iubile of the minde: ſhee is the Hand-maid of grace, and the fore-runner of glory: ſhee is a garden of felicitie, and a tree of pleaſantneſſe: ſhe is the ornament of the conſcience, and the increaſe of graces: ſhee is a whip to put the diuels to flight: and ſhee brings the Angels vnto vs: ſhe mitigates the ſorrowes of this life, and giues a perfume to the Sacrament of the Euchariſt: ſhe giues vs a taſte of bleſſednеſſe here in this life, and ſweetens euen death it ſelfe vnto vs: You may reade her Titles more at large in a long Catalogue, which *Iohn Arnes* a famous Diuine hath gathered together in his 2. Booke of the Tree Chriſt, *Chap.* 30. Whoſoeuer therefore is truely the Sonne of God by faith, he will with filiall boldneſſe and confidence in his Prayers call vpon his heauenly Father: He in whoſe heart the holy Spirit hath built a Temple, will like a ſpirituall Prieſt offer daily vnto God

God the Incenſe of prayer. Now there are foure Props immoueable, on which our confidence doth rely, that wee may be aſſured that God doth moſt graciouſly heare our prayers, to wit: *The infinite goodneſſe of God. The infallability of his Truth. The Interceſsion of Chriſt our Mediator. The witneſſe of the holy Spirit.* The firſt is, *The Infinite goodneſſe of God.* How great things hath God giuen vnto vs without asking? He hath giuen vnto vs our ſoule and our body: Yea, he hath giuen vnto vs his own Son. What will not hee giue vs then if wee aske him? Let thoſe greater things which hee hath done for vs animate vs with confidence that he wil not deny vs thoſe things which are leſſe. For all things that we can aske are leſſe then that; That the Sonne of God hath vouchſafed to ſuffer and to dye for vs. The goodneſſe of God is infinite, and cannot be meaſured: What can hee therefore deny vnto vs? For if the ſmall meaſure of the Loue of God which is in vs, doth make vs from our heart

Anſelme in his Booke of the menſuration of the Croſſe.

heart deſire, to fulfill his diuine will in all things: then how much more may we promiſe the ſame vnto our ſelues of the ineſtimable loue and goodneſſe of God, vnleſſe wee will imagine the loue of God which is in vs, to be greater then the loue of God which is towards vs. *The Lord will doe according to the will of them that feare him,* ſaith the Pſalmiſt; To wit, becauſe hee loueth them with a moſt ſincere and perfect loue. Now then perfect loue beſtoweth it ſelfe wholly vpon the party beloued, and obeyeth his will. This goodneſſe of God is omnipotent; what can there bee therefore which it cannot performe. To that chiefe Power there is nothing which hath beene promiſed, hard or difficult, and then much leſſe impoſſible. Another aſſurance that God heareth our prayers, is his infallible Truth: Hee hath promiſed moſt graciouſly to encline his eares to the voice of our prayer. The Word of eternall, and immoueable Truth, who is Truth it ſelfe, cannot deny

Pſal. 145. 19.

2 *Tim.* 2. 12

ny himselfe, and his owne Word. God hath promised to heare our prayers: And if this be not enough, Christ himselfe hath confirmed it with an oath: *Verily, Verily,* (saith he vnto his Apostles, and in their name to all the true godly;) *If you shall aske the Father any thing in my name, hee shall giue it vnto you.* If thou wilt not beleeue him when he promiseth, beleeue him when hee sweareth. My heart propoundeth vnto thee O Lord, thy owne Word; *Seeke my face; Thy face therefore will I seeke.*

Iohn 16.23.

Psal. 27.8.

The third Assurance, that God heareth our prayers, *Is the Intercession of Christ our Mediator:* For *he is at the right hand of God, and interceedeth for vs: Hee is our Aduocate with God.* And what can the heauenly Father deny vnto his best beloued Sonne? What is it, that our most bountifull Sauiour shall not obtaine for the vertue and merit of his satisfaction made for vs? Hee hath free ingresse into the heauenly Sanctuary, he shall cary our prayers and

Rom. 8 34.

1. Iohn 2.1.

and deſires into the ſecret Counſell of the Diuinity: Shall not the Father heare him? Shall he deny any thing vnto him? Shall he not heare himſelfe? Shall he deny any thing vnto himſelfe? For, *The Father and the Son are one*; ſeeing that *the Son is in the boſome of the Father*; and ſeeing that *the Son is in the Father, & the Father is in the Sonne*; *I know*, ſaith this our Interceſſor vnto his Father, *that thou doeſt alwaies heare me*. What? was hee heard in the dayes of his fleſh, in the ſtate of his humiliation, and in the time of his infirmities, and ſhall he not be heard of his Father in the ſtate of his exaltation, in the glorie of his Maieſtie, and in the fulneſſe of his power? *Ioh.* 10. 30. *Ioh* 1. 13. *Ioh.* 14. 10.

The fourth aſſurance, that God heareth our prayers, Is the Teſtimonie of the Holy Spirit. He giueth teſtimony to our Spirit, that wee are the ſonnes of God: By him we may cry Abba *Father.* And will not God then heare thoſe ſighes, thoſe teares, thoſe ſobs which the Holy Spirit worketh in vs? This were to diſclame and reiect his owne worke. *It is the Spirit* *Rom.* 8. 16. *Gal.* 4. 6.

Rom. 8.26. *that helpeth our infirmities; Wee know not what, nor how to pray, but the Spirit maketh request for vs with sighes that cannot be vttered:* Not with humane speeches, but according to his owne Nature, he ouerpreadeth our prayers, that hee may by his motion couer our vnskilfulnesse and improuidences, & beg of God for vs those things which may profit vs. These are the foure props on which our heart doth rely, that it wauer not in prayer, nor doubt of God his hearing of our prayers. *Let vs come therefore, let vs come with confidence vnto the Throne of Grace,* that wee may obtaine mercy, and finde grace and ayde in due season. *Let no man* thinke meanely of his owne prayer, because hee vnto whom wee pray, doth not thinke so of it, but commands it to be written in his booke, before it goes out of our mouth: And one of these two we may hope for without doubting, that hee will either giue vs that wee aske, or else that which is better for vs. But hee that will perpend with right iudge-

Ambrose vpon that place.

Heb. 4.16.

Bern. in his Meditations, *chap. 6.*

Luk. 18.1.

ment

ment, the diuine Maieſty, and the humane infirmitie, ſhal eaſily vnderſtand with *Agatho* the Eremite, that to pray continually is as difficult as it is profitable and neceſſarie. When thou ſtandeſt to pray vnto the Lord, come before him with great feare and feruent deſire; Break off from thy heart thoſe bonds of earthly ſolicitude; Contend like a man, and ſtriue to make thy prayer holy, cleane and immaculate, that the Gates of Heauen ſeeing it, may open vnto it; and the Angels with ioy may runne to meet it, and conduct it vnto the Throne of thy bleſſed Father. *Before thou praieſt*, ſaith the Wiſe man, *prepare thy heart, and be not like vnto one that tempteth God.* *Wherefore* hauing publiſhed certaine holy Meditations to moue mens hearts vnto true Pietie, and to further the good of the inward man: And hauing gathered together in a ſmall Manuall, Chapters of conſolations fitting againſt tentations of all kinds, I thought with my ſelfe, there was one thing wanting to be

1 *Theſ.* 5. 17 *Ephren.* of the ſpirituall wraſtling, *cha.* 2.

Eccl. 18. 23.

writ,

writ, and that was this; To ſet forth a little booke of Prayers, to helpe the ſimple and the rude according to my power: And, that the ſtorme of calamities with which I haue conflicted, did ſoone perſwade me to take in hand. To you therefore moſt magnificent, right Honorable, and moſt ſage Lords my much honoured Patrons, I thought good to dedicate, and entitle this my ſmall work, to declare vnto you my gratefull mind for your ſingular kindnes and bounty exhibited vnto mee for theſe ſix yeares laſt paſt; and to approue and make knowne by publike teſtimony your ſingular Piety, Prudence, Wiſdome, Learning, Experience, Authority, in this Prouince. I had here runne into the large field of your praiſes, but that I know they haue already runne ouer our owne, and all neighbouring Countries, (for who knowes not that you are the very heart, eyes, and hands of our moſt renowned Prince) and I am well aſcertained that whatſoeuer hitherto you haue done, you haue

haue done rather for the loue of vertue then prayſe, and will hereafter doe with diligence. Accept (my right honourable Lords) this ſmall Paper gift, and expect from mee hereafter all obſeruance, all obſequiouſneſſe, and all manner of ſeruice. *The Lord Ieſus* of his clemency grant vnto you all length of dayes, and all proſperitie and tranquilitie of ſoule, and body. *Giuen from* Heldb. *Iune the firſt, In the yeare of our Lord.* 1612.

Your honors moſt obſe-

quious Seruant,

Iohn Gerhard.

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The diſpoſition, and Method of this daily *Exerciſe of Pietie.*

THere are foure chiefe heads of this Exerciſe, according to the number of the obiects, about which it is employed: For wee muſt euery day weigh and conſider with our ſelues; 1. *The grieuouſneſſe of our ſinnes*, and aske for pardon thereof for Chriſt his ſake; 2. *Gods benefits*, for which we muſt offer humble and hearty thankſgiuing; 3. *Our owne neceſſities*, where we muſt pray for conſeruation and encreaſe of the gifts of the holy Spirit, and for a ſpirituall victorie in all tentations; 4. *Our neighbours neceſſities*; where, we muſt pray for all things needfull for them for this life, and that which is to come.

A daily exerciſe of Piety.

THE FIRST PART.
of Confeſſion of ſinnes.

THE ARGVMENT.

The meditation of our ſinnes comprehendeth in it theſe two heads *of originall* and *Actuall ſinnes.* Actuall ſinnes are committed in Thought, Word, and Deed. By the committing of euill, and by the omitting of good: Againſt God, our Neighbour, and our ſelues. Theſe are the offences of our Youth, and our dayly infirmities. We are often tempted of the fleſh; and we doe more often yeeld vnto it. Wee partake many times in other mens ſinnes; And in many things wee are defectiue our ſelues. Wee are convicted of our ſinnes by all the creatures: And wee behold the ſeueritie of Gods anger againſt our ſinnes in the Paſſion, and Death of Chriſt.

PRAYER I. *Hee weigheth and conſidereth the grieuouſneſſe of originall ſinne.*

HOly *God*, and iuſt *Iudge*? I know that I was conceiued

Psal. 51.7. and borne in sinne: I know that
Iob 14.4. I was formed of vncleane seed in the wombe of my *Mother*: that poison of sinne hath so corrupted, and putrified my whole *nature*, that no faculty of my soule is free from the contagion thereof: that holy pledge of the diuine *image*, which was committed vnto me in our first *father*, is perished in me: there is no power at all in me to begin to come vnto the knowledge, the feare, the confidence, and loue of *thee*: there remaines no sufficiencie in me to performe obedience vnto thy *commandements*: my will is
Rom. 7. auerse from thy *Law*, and the law of sinne in my members being repugnant to the law of my minde, makes my whole *nature* become corrupt, and peruerse: *Wicked and miserable man!* I feele the *power* of sinne cleauing fast in my members: I feele the *yoake*

of

of wicked concupiscence greeuously pressing me. For although I am regenerate, and renued by the *Spirit of grace*, in the *laver of Baptisme*: yet am I not as yet wholly free from the *yoake* and *captiuitie* of sinne. For that *roote* of bitternesse, which lyeth hidden in mee; doth alwayes desire to put forth new *braunches*: the law of sinne running in my flesh doth striue to captiuate me: I am full of doubts, distrust, and appetite of my owne honour: Out of my heart proceed wicked cogitations: filthy thoughts defile me throughout in thy sight: out of that poisoned fountaine flow forth riuers of poison. Enter not therefore into iudgement with thy seruant, O Lord; but be propitious vnto me according to thy *great* mercy: the *depths* of my miseries, doe inuocate the *depths* of thy mercies: for this vncleanTit.3.5. Heb.12.1. Mat.15.19 Psal.143.3. Psal.51.1. Psal.42.8.

neſſe and filthineſſe of my polluted *nature*, I offer vnto thee the moſt ſacred conception of thy
Esay 9.6. *Sonne*: for *me* he was borne: for *me* therefore was he conceiued: for *me* hee was made ſanctification, and righteouſneſſe: for *mee* therefore he is become purifica-
1 Cor. 1. 10. tion and cleanneſſe: through him, and for him, *thy Sonne*, haue
Psal. 90. 9. mercy on me: *O thou moſt higheſt*: and ſet not in the light of thy countenance that hidden corruption, that cleaueth to my nature: but looke vpon thy *beloued Sonne* my *Mediator*, and let his moſt holy and immaculate conception ſuccour my miſerie. *Amen.*

PRAYER 2. *Hee recals to our memory the ſinnes of our youth.*

Psal. 25. 7. HOly *God*, and iuſt *Iudge*! remember not the offences

of

of my Youth, and call to minde no more my sinnes that are past? how many venemous fruits hath the vicious root of concupiscence, that is inherent in mee brought forth? in my *childhood* what an innumerable brood of actuall transgressions hath the euill of *originall sinne* hatched? The very thoughts of my heart are wicked, and peruerse euen from my childhood; yea, euen from my tender infancy: For when I was an Infant but of one day, I was in no wise innocent before thee. As many as are the dayes of my life, so many offences doe burthen me; yea many more by farre in number, seeing that the *iust man* fals euen *seuen times* in one day: but if the the *iust* fall *seuen times* in one day, then *I wretched and vniust man* without doubt haue falne *seuenty times seuen times*. As my life hath

Ier.31.34.

Gen.6.5.

Iob 14.4.

Prou.24.16

increaſed, ſo hath the web of my ſinnes increaſed: and as much as hath beene added to my life by thy benefits, ſo much hath beene added to the courſe of my ſinnes by the wickedneſſe of my corrupt nature. I examine my life that is paſt, and what elſe doe I behold, but a filthy ſtinking cloak of ſinne. I attend vnto the light of thy precepts: and what doe I finde in the courſe of my yeares that is in mee, but darkneſſe and blindneſſe: the tender flower of my yeares ought to haue beene crowned with vertues, and offered to thee for a ſweet ſauour: the beſt part of my age paſt, did owe it ſelfe vnto the beſt *Creator of nature*; but the durty filth of my ſinnes hath moſt foulely polluted the flower of my age, and the ſtinking mud of my offences hath in a wonderfull and miſerable maner contaminated me: the

firſt

first age it was amongst all the rest the fittest for the seruice of God, but I haue spent a good part thereof in the seruice of the *deuill*: the memory of many sinnes with the vnbridled loosenesse, which my youth hath committed, is set in my sight; and yet there are many by-fals, which I cannot call to memory. *Who knowes how often hee offends? clense thy seruant frõ secret faults.* Psal. 19. 13. For those offences of my *youth* I offer vnto thee (*O holy father*) the most holy obedience, and perfect innocency of thy *Sonne*, who was obedient vnto thee euen vnto *death*, euen the *death of the Crosse*. Phil. 2. 8. When hee was but a *child* of twelue yeeres old he performed holy obedience vnto thee, and beganne to execute thy will with great alacritie. Luke 2. 42. This obedience I offer vnto thee (*iust Iudge*) for a price, and satisfacti-

on for the manifold disobedience of my youth. *Amen.*

PRAYER 3. *Hee reckons vp our daily fals and slips.*

HOly *God*, & iust *iudge*! there is no man innocent in thy sight, no man free from the spot of sinne, and I am bereaued of that *glory*, which I should bring with mee to iudgement: I am stripped of that *garment of innocence*, with which I ought to appeare arayed before thee: *seuen times*, yea and ofttner euery houre
Pro. 24. 16. I fall: *seuenty times seuen times* I sinne euery day: the *spi-*
Matt. 26. 41 *rit* indeed is sometimes ready, but the *flesh* is alwayes weake: the *inward man* flourisheth, and is strong, but the *outward man*
Rom. 7. 19. languisheth and is weake; for I doe not the *good*, that I would, but the *euill*, that I would not. How often do vaine, wicked, and impious

impious cogitations arise in my heart? How often doe vaine, vnprofitable, and hurtfull words breake forth? How often doe peruerse, wicked, and vngodly actions pollute me? all *my righteousnesse* is as the cloth of a menstruous woman, therefore I dare not plead for my *righteousnesse* before thee; but I humbly prostrate my selfe before thy iust tribunall, & out of the deepes doe I cry vnto thee *Lord*, if *thou* shalt decree to impute sinne, who shall sustaine it? If *thou* wilt enter into iudgement, who shall stand? If *thou* wilt call me to appeare according to the seuerity of thy iustice, how shal I come before thee? if *thou* wilt exact a strict account of my life? I shall not be able to answer thee one for a thousand: therefore my mouth is stopt, & I acknowledge before thee, that I haue deserued

Esay 64.6.

Rom. 10.3.

Psal. 130.1.

Iob 9.13.

Rom. 3. 19. *eternall torments*, and withall I confesse, that thou maist iustly imprison me in *euerlasting bands*. Therefore for these dayly sinnes of my life, I offer vnto thee (*holy Father*) the most precious blood of *thy Sonne*, which was powred forth on the *altar of the Crosse*, which washeth me from all my sinnes. My sinnes which leade me captiue are ouer-many in number and most powerfull; but the

1 Joh. 1. 9. ransome of *thy Sonne* is much more precious, and of more efficacie; let that *most perfect, plenarie*, and *holy price* payed by *Christ* obtaine for me remission of sins. *Amen.*

PRAYER 4. *He examines our life according to the first Table of the Commandements.*

Exod. 20. HOly *God* & *iust Iudge*! thou gauest vnto vs thy *Law* in Mount *Sinai*, and thou would'st haue

haue it to be the rule of al our actions, words, and thoughts; that whatsoeuer is not squared by it, should in thy iudgement bee accounted sinne. 1 Ioh. 3. 1.

As often as I looke vpon that most cleane *glasse*, I perceiue my owne filthinesse, I tremble euery part of mee. I ought to loue thee *(my God)* aboue all things: but how often doe I loue the *world*, and forget the loue of *thee?* I am bound to feare thee *(my God)* aboue all things: but how often doe I consent to sinne, and let thy feare slip out of my memory? Thou requirest, that I should trust in thee *(my God)* aboue all things: but how often in aduersitie doth my soule wauer, and anxiously and carefully doubt of thy fatherly goodnes? I am bound to obey thee *(my God)* with all my heart; but how often doth my refractary selfe resist the resoluti- 1 Ioh 2. 15.

on

Rom. 7. 23. on of obedience, and leade mee captiue into the prison of sinne, my cogitations ought to be holy, my desires pure and holy; but how often is the quiet state of my minde troubled with vaine and impious cogitations? I ought to call vpon thee (*O God*) with all my heart: but how often doth my minde wander in *Prayer*, & doth anxiously daily vtter her prayers, fearing to be heard; How often am I remisse to *Prayer*, and demisse in conceiuing confidence? How often doth my tongue *pray*, and yet I doe not worship thee in spirit & in truth? How profound obliuion of thy
Iob. 4. 23. benefits doth seaze vpon mee? Thou doest dayly poure thy benefits vpon mee in a louing manner, and yet I doe not dayly returne vnto thee thanksgiuing. How cold is my meditation of thy immense and infinite gifts be-

beſtowed vpon me? what ſlender deuotion is there for the moſt part in my heart? I vſe thy gifts, and yet I doe not *praiſe* thee, who art the giuer. I ſticke in the *riuers*, and come not to the *fountaine*. Thy word is the word of ſpirit and life; but I through ſinne and corruption haue deſtroyed the work of thy holy Spirit within me. The *ſparkes* of a good reſolution often inkindled, I as often extinguiſh, and yet I doe not ſue to thee for increaſe of thy gifts? For theſe and all other my ſinnes and defaults, I offer vnto thee (*my God*) the moſt pure and perfect obedience of *thy Sonne*, who loued thee in the dayes of his Incarnation moſt perfectly with his whole heart, and cleaued vnto thee moſt ſurely with all his ſoule, in whoſe deeds, words, and thoughts, there was found *no blot* of ſinne, nor *ſpot* of the leaſt offence:

Ioh. 6. 11.

Mat. 15 7.

Eſay 53. 9.

offence: that, which I want by *faith*, I draw from his fulnesse: therefore for this thy wel-beloued *Sons* sake, haue mercy Lord vpon thy seruant, *Amen*.

PRAYER 5. *He considereth our life according to the second Table of the Commandements.*

HOly *God*, and iust *Iudge*! It is thy eternall and immutable will, that I should honour with due respect my *Parents*, and the *Magistrates*; but how often doe I thinke too meanely of their authority? how often do I in heart refuse to *obey* them? how often do I *traduce* their infirmities? O how often doe I *omit* my serious *prayers* to further their safety? I often cherish *anger* conceiued against them, whereas I ought with patience to *submit* my selfe vnto thē. Thy

Exod. 20. 12

sacred

ſacred wil requires that I ſhould doe good to my *neighbour* in all things to my power: but how often doth it irke me to doe him good? how doth it goe againſt my ſtomacke to forgiue him? how often am I ſollicited by my *fleſh* to anger, hatred, enuy and brawling? how often doth the fire of my angry hart burn within mee, although contentious words be not heard without: thy holy will requires, that I ſhould liue *chaſtly*, modeſtly, and temperately? but how often hath the law of *Drunkenneſſe*, and *Luſt* made my ſoule captiue to ſinne? how often doe fires of luſt flame within mee, although my outward members bee reſtrayned? *Hee that looketh vpon a woman to luſt after her, committeth adultery with her in his heart*, ſaith the text: How often therefore in the ſight of *God* doe we commit

Mat. 4. 28.

Adultery?

Adultery? The inordinate and immoderate vſe of meat, and drinke, and wedlock, often ſteales vpon vs, and makes vs appeare guilty before thee, if thou wouldeſt enter into iudgement with vs: Thy *holy Writ* requireth, that in bargayning I deceiue not my *neighbour* in any ſort, but that I rather further, and procure his good; that I traduce not his faults, but rather couer them with the cloake of charity, and that I doe not cenſure him raſhly and vnaduiſedly: but how often doe I ſeeke my owne profit by iniuſtice? how often doe I ſpend my iudgement, rather vpon my *neighbour?* Thy holy will requires, that my ſpirit, minde, and ſoule bee free from *concupiſcence?* but how often doth my fleſh ſollicit me to ſin, and contaminateth my ſpirit with wicked *concupiſcences?* As a fountaine

taine doth abound with continuall bubling of water, ſo doth my heart alwaies ſwell with euill *concupiſcence*. For theſe, and all other my ſins and defects, I offer vnto thee (*moſt holy Father*) the moſt perfect obedience of *thy Sonne*, who loued all men with *perfect loue*, and in whoſe mouth was found *no guile*, in whoſe words and deedes *no aberrations*, no corruption in nature: to this propitiation I fly with true faith, and in faith I ſucke out of his words, as much as is ſufficient to iuſtifie me, and ſaue me: haue mercy on me my *God*, and my *Father*, *Amen*.

Eſay. 53. 9. 1. *Pet.* 2. 22

Rom. 3. 28.

PRAYER 6. *Hee ſheweth, that we often partake in other mens ſinnes.*

HOly *God*, and iuſt *Iudge*! thou haſt committed vnto me,

me, not only the care of my *owne soule*, but also the care of my *neighbours*: but how often doth my *neighbour* through *my* negligence suffer great losse of godlinesse? how often doe I neglect freely and boldly to chide him, when he sinnes? how often doe I, being hindred either by fauor or feare, *reproue* him for his sins more slightly then I ought? In pouring out *Prayers* for his saluation I am too remisse? in reprehending his sinnes, I am too-too timerous? in furthering his saluation I am too slothfull, insomuch that thou mayest iustly require at my hands the blood of my *neighbour*, that perisheth. If there were in mee a perfect and sincere loue of my *neighbour*, surely from thence would proceed freedome in reprouing of sinne. If the fire of *Gods Law* did burne in my heart, surely it wold

1 Tim. 2.

Ezek. 3. 21

breake

breake forth more cleerely into a *ſpirituall incenſe*, and *prayers* to be made for the ſaluation of my *neighbours*. For a man to pray for *himſelfe*, it is a duty of neceſſity: but to pray for the ſaluation of a *neighbor* is a deed of charity: as often therefore as I neglect to pray for the ſaluation of my *neighbour*, ſo often I condemne *myſelfe* of the breach of the *Commandement* of the *Law* of my *neighbour*. My *neighbour* dies the death of the body, and ſorrow fils all with lamentation and mourning, when as yet the death of the body brings no hurt to a godly man, but rather giues him a paſſage into a Cœleſtiall Country; my *neighbour* dies the death of the ſoule, and behold, I am ſecure, when I ſee him dye, I greeue not at all, when as yet ſin is the true death of the ſoule, it brings with it the loſſe of the ineſtimable

eſtimable grace of *God*, and eternall life. My *neighbor* delinquiſheth againſt the *King*, who can only kill the body, and behold I ſeeke by all meanes his reconciliation: but hee ſinneth againſt the *King of all Kings*, that can caſt both body and ſoule into
Mat. 10. 28 *Hell fire*; and yet I behold it in ſecurity, and conſider not the infinitneſſe of the euill his of ſin.

My *neighbor* fals in a *ſwound* and I runne preſently to ſaue him from a fall, or otherwiſe to raiſe him, if he be falne: he ſtumbles at
Pſ. 118. 22. the *corner ſtone* of all ſaluation, and behold I ſecurely paſſe by it, and labour not with care and diligence, that I may lift him vp againe: my *owne* ſinnes are grieuous enough, and yet I haue not beene afraid to participate in *others* ſinnes. Bee propitious *O God* vnto mee great ſinner, and
Iob. 14. 14. ouerburthened. To thy *mercy* I fly

fly in *Christ*, and through *Christ* preached vnto me, I come vnto this *Life* being dead in sinne: I come vnto this *Way*, hauing gone astray in the path of sinne: I come vnto this *Saluation*, being by reason of my sinne guilty of damnation. Quicked me, guide mee, and saue me, my *Life*, *Way*, and *Saluation*, euer and euer, *Amen.*

PRAYER. 7. *He sheweth, that we are many waies conuinced of sin.*

HOly *Father*, and iust *Iudge*! if I looke vp vnto *Heauen*, I thinke with my selfe, that I haue many wayes offended thee my *God* and *Father*, *I haue sinned a-* Luk. 15. 13.
gainst heauen and before thee, I am not worthy to be called thy sonne: If I looke down vpon the *earth*, I thinke with my selfe, how I haue abused thy creatures by my sinnes,

sinnes, I haue infinitely abused not onely the darkneſſe of the night, but alſo the light of the day to worke workes of darkneſſe: if I looke vpon the *example of ſinners*, vpon whom thou in thy iuſt iudgement haſt inflicted puniſhment, I find, that the weight of my ſinnes will counterpoiſe theirs. If I looke vpon the *example of the Saints*, I finde, that I come farre ſhort of them in my holy ſeruice of thee. If I thinke vpon the *Angell my keeper*, I find that often I put him to flight by my ſinnes: if I thinke of the *deuils*, I finde, that I haue often giuen place to their ſuggeſtions. If I weigh with my ſelfe the *rigour of thy Law*, I finde, that my life is many wayes irregular: if I looke vpon *my ſelfe*, I finde, that the very cogitations of my heart do accuſe me before thy iudgement: if I thinke vpon the

houre

houre of death to come, I find, that it is the iuſt reward of my ſinnes, and vnleſſe thou of thy meere mercy for Chriſt his ſake ſhalt receiue mee, the gate and entrance into euerlaſting death: if I thinke vpon the *iudgement to come*, I find my deſerts ſuch, that thou maiſt iuſtly call mee to the moſt exact account, and puniſh my ſinnes according to the ſtrict ſeuerity of thy Law: if I thinke vpon *Hell*, I finde, that I haue deſerued by my ſins the moſt iuſt puniſhment there: if I thinke vpon *eternall life*, I finde, that I haue by my ſinnes iuſtly falne away from all hope of attainment: *all things* therefore conuince mee of my ſinnes: Onely *thou, O my God*, be not cruell vnto me! To *Chriſt* thy beloued *Sonne* my alone *Mediator* I fly; by him I moſt firmly beleeue I ſhall obtaine thy grace and remiſsion of my ſinnes: thy

Rom. 6. 23.

Iob. 10. 16.

crea-

creatures accuse me, the booke of my *Conscience* accuseth me, both the *Tables* of thy diuine *Law* accuse mee: *Sathan* accuseth mee day and night: but doe *thou O Iesu*, most benigne, looke vpon me, my patronage; to thee the poore man is left bereft of all solace of the creatures. All my refuge is placed in thy satisfaction for my sinnes, and in thy intercession at the right hand of the *Father* for me. My *soule* takes vp the wings of the morning, and like a *Doue*, hides her selfe in the clifts of the *Rocks*, that is, in the wounds of *Christ* my *Sauiour*. Hide thy selfe in the rockes, till the anger of the Lod bee passed by, and thou shalt rest, and thou shalt finde protection, and thou shalt finde deliuerance therein, *Amen*.

Apoc. 12. 10

Cant. 2. 14.

Prayer

PRAYER. 8. *He by the effects of contrition argues vs to bee conuicted of the hainousnesse of sinne.*

HOly *God*, and iust *Iudge!* my heart is contrite and humbled, and my spirit is depressed and streightned, by reason of the burthen of my sinns, wherewith I am oppressed: the courage of my heart hath failed, and the sharpnesse of my eies is decayed; my heart is pressed, and from thence gush out teares; my spirit is oppressed, and I forget to take my bread; my heart is wounded, & from thence the blood of my wounded heart, and a fountaine of teares doth flow. Who knows how oft hee offendeth? Who knowes the deceit of the heart, being streightned by reason of offences? my *soule* is dry, and *Esay* 66.12. *Psa.* 19.15.

broken in peeces, and thirſteth
Pſal. 42. 3. after the *fountaine* of Life: O *Chriſt* feed mee with the dew of thy ſpirit of grace: my heart that is ſtraitned, ſigheth vnto thee: O thou true ioy, giue vnto mee peace and quietneſſe of heart,
Pſal. 51. 10. that being iuſtified by faith, I may haue peace with God.
Rom. 5. 1. My *heart* condemneth mee, but doe *thou* abſolue me, who art ſtronger then my heart. My *Con-*
1 Ioh. 3. 20. *ſcience* accuſeth me, but doe *thou*
Coloſ. 2. 14. abſolue me, who haſt faſtened to the *Croſſe* the handwriting of my
Pſ. 51. 19. conſcience. I offer vnto thee *my God*, my contrite and humbled heart, for a moſt acceptable ſacrifice: I offer vnto thee my ſighes as the meſſengers of true and ſerious contrition. I offer vnto thee my teares as abundant witneſſes of my vnfained griefe. In *my ſelfe* I deſpaire; In *thee* is my truſt. In *my ſelfe* I faint; In

thee

thee I am refreshed. In *my selfe* I feele straitnesse, In *thee* againe I finde enlargement: I am troubled and burthened ouermuch, Thou shalt refresh me, and giue rest vnto my *soule*. *One deepe calleth vpon another*: the *deepe* of my misery, calleth vpon the *deepe* of thy mercy. Out of the *deepes* doe I cry vnto thee: Cast thou my sinnes into the *deepe* of the Sea. There is no soundnesse in my flesh by reason of thy anger: There is no peace to my bones by reason of my sin: for mine iniquities are gone ouer my head and become too heauie for me. Cure my soule thou heauenly *Physitian*, that I bee not swallowed vp of eternall death. Take the burthen of my sinnes from mee, thou that hast taken it vpon thy selfe on the *Crosse*, that I despaire not vnder the intolerable burthen thereof. Haue

Mat.11.28

Psal.42. 8.

Psal.130.1.

Psal.130.1.

Mich.7.19.

Psal.38.4,5

mercy on mee thou *fountaine* of *Grace* and *Mercy*, *Amen.*

PRAYER 9. *Hee declareth the number and greatneſſe of Gods beneſits vnto vs; and the grieuouſneſſe of our ſinns.*

HOly *God*, and iuſt *Iudge!* By how much the *more* benefits thou haſt beſtowed vpon me, by ſo much the *more* I greue, that I haue ſo often diſpleaſed thee ſo louing a *Father*. As *many gifts* as thou haſt heaped vpon me, ſo *many bonds* of loue haſt thou ſent ouer vnto mee: thou wouldeſt haue bound mee vnto thy ſelfe, but I haue forgotten thee and thy beneficency, and linked ſin
Luk. 15 19. to ſinne. *Father* I haue ſinned againſt heauen, and before thee; I am not worthy to be called thy Son, make mee as one of thy hyred ſeruants: I am altogether diſ-

pleaſed

pleaſed with my ſelfe; doe thou make mee altogether to pleaſe thee. Thy large bounty, & wonderfull patience, haue often inuited me to repentance: but hitherto I haue beene backward to come. Thou haſt often called me, *(Oh moſt bountifull God)* by the preaching of thy *Word*, by the teaching of thy *creatures*, by the puniſhment of the *Croſſe*, and by inward *inſpiration*; But I haue ſtopped the eares of my heart altogether at thy call. All the faculties of my ſoule, all the members of my body are thy gifts: I ought therefore with all the *powers* of my ſoule, and *parts* of my body be ready to doe thee all holy ſeruice, which is due vnto thee: but I haue made them, the more is my griefe, the weapons of iniquitie and vnrighteouſnes. The *breath* which I fetch is thine; the aire which I ſucke in

Rom. 2.4.

Mat. 23.37.

is thine; the *Sunne* whose light I see daily, is thine. *All these* ought to haue beene vnto me as furtherances & instruments to sanctitie of life; but I haue abused them, the more is my griefe, to the slauerie of sinne. The *Creatures* I should haue vsed to the *Glory* of the *Creator*: but I haue wickedly abused them to his dishonour. In the light of the *Sun* I should haue put on the armour of light: but therein haue I committed the workes of darkenesse. How much soeuer is added vnto my life comes all from thy bounty: Therefore my whole life ought to be imployed in his seruice, on whom it doth wholly depend: and yet I haue scarce bestowed the least part thereof in thy seruice. As many good inspirations as I haue felt within me, so many handmaides of thy grace hast thou sent as *Ambassadors* to in-

Rom. 13. 13.

uite me moſt louingly to returne vnto thee by true repentance: but alas, how often haue I ſtubbornely refuſed to giue them audience; but yet receiue him, who now at length returnes vnto thee with ſighing and a contrite heart, Sprinkle me with the blood of *thy Sonne*, that ſo being purged from all the pollutions of the fleſh and the ſpirit, I may become whiter then *ſnow*, and with all thy elect praiſe thee in the heauenly *Ieruſalem* world without end, *Amen*. 2 Cor. 7. 1. Pſal. 51. 1.

PRAYER. 10. *He conſidereth the ſeuerity of Gods anger againſt our ſinnes in the death and paſſion of Chriſt.*

HOly *God*, and iuſt *Iudge*! I behold thy *Sonne* hanging vpon the *Croſſe*, and powring forth plentifull *riuers* of *blood*.

I behold him, and behold for very terror, I faint altogether. My ſinnes are thoſe *Iron nayles* with which I haue boared his *hands* & his *feet*: my ſins are thoſe *pricking thornes* with which his moſt ſacred *head* (which is to bee reuerenced of the *Angelicall* powers) was crowned. My ſins are thoſe *ſtinging Thongs* with which his moſt pure *body*, the proper temple of *Diuinity*, was ſcourged. A
Gen. 37.33 cruell wilde *Beaſt* hath torne in pieces the *Heauenly Ioſeph*, and
Eſay 53. 6. embrued his coate with his *owne* blood. I miſerable ſinner am that wicked *beaſt*: for my ſinnes did make an aſſault and ruſh vpon thy moſt *beloued Son*. If thy moſt obedient *Sonne* is ſo vexed and troubled for other mens ſinnes: What cauſe hath the vndutifull and diſobedient *ſeruant* to feare in regard of his owne ſins? The wounds of my *ſoule* muſt needes

be

be great indeed & mortall, when as thy *onely begotten Sonne* is so miserably smitten for to cure them. The disease of my *soule* must needs bee great indeed and mortall, when as the *heauenly Physitian*, and Life it selfe, doth die vpon the *Crosse* to cure it. I see the torment of his most holy *soule*: I heare the miserable eiulation of my most holy *Sauiour* vpon the *Crosse*: for *me* it is, he is so vexed: It is for *my* sins that he complaineth that hee is forsaken of *God*. If the waight of *other* mens sinnes doth so exceedingly presse the *Almighty Son of God*, that it wrings from him a bloody sweat: How intolerable shall the anger of *God* be, & how vnmeasurable shall bee his wrath against the *vnprofitable seruant*? O thou drie and vnsappy wood that hast alwaies serued as a slaue the euerlasting fire of hell? what

Mat. 27. 46

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Eſay 53. 6. embrued his coate with his *owne* blood. I miſerable ſinner am that wicked *beaſt*: for my ſinnes did make an aſſault and ruſh vpon thy moſt *beloued Son*. If thy moſt obedient *Sonne* is ſo vexed and troubled for other mens ſinnes: What cauſe hath the vndutifull and diſobedient *ſeruant* to feare in regard of his owne ſins? The wounds of my *ſoule* muſt needes

be

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must thou feare when thou seest these things come to passe in the *greene* wood? *Christ* is the *greene Tree*, in the root of his Diuinity, in the loue of his humanity, in the boughes of his vertues, in the leaues of his holy words, & in the fruit of his good works. He is the *Cedar* of Chastitie, The *Vine* of ioyfulnesse, The *Palme* of Patience, and the *Oliue* of mercy. But if the fire of the diuine anger inflames this *greene tree* of Life: How much more shall it consume the sinner like *dry wood* for his vnfruitfull workes? In what Capitall and bloody letters are my sinnes ingrauen in the bodie of *Christ*! How conspicuous (*O thou most iust God*) is thine anger against my iniquities? How strait must that captiuity needes bee in which my *soule* was held, when so precious a *Ransome* was paid for her deliuerie? How

great muſt the *ſtaines* of my ſins needs bee, when *riuers* of blood flow downe from the body of *Chriſt* to waſh them away? O thou moſt *iuſt God*, and yet *moſt bountifull Father*, conſider what indignities thy *Sonne* hath ſuffered for me, and forget the wicked workes of mee thy *worſt ſeruant*. Behold the profunditie of *his* wounds, and ouerwhelme *my* ſinnes in the moſt profound *Sea* of thy *mercy*, *Amen*. Mich. 7. 18

A daily exerciſe of Piety.

THE SECOND PART.
Of Thankeſgiuing for Gods Benefits.

THE ARGVMENT.

The Meditation of GODS *Benefits* doth gather out of the Garden of *Nature*, and of the *Church*, ſundry, and thoſe moſt fra-

fragrant *flowers* of diuine gifts, and recreates it selfe with the odour thereof, and offers againe to *God* the sacrifices of the lips, for a sauour of sweet smell. Now the immense and innumerable *benefits* of *God* may be diuided according to three Articles of our *Christian Faith* God hath *Created, Redeemed*, and *Sanctified* vs. Hee heapeth his *benefits* on vs in this life, & hath promised greater vnto vs in the life that is euerlasting. Hee conferres vpon vs the gifts of the *mind*, of the *body*, and of *fortune*, which we call externall goods. He preserueth vs from *euill*, and conserueth vs in *good*. That which is past he couereth: That which is to come he gouerneth. His *Priuatiue blessings* are more, then his *Positiue*. In briefe, we can neither in word expresse, nor in thought conceiue the number and dignity of *Gods benefits*, which will afford vnto vs hereafter in the world to come, most plentifull matter of eternall praise and thanksgiuing.

PRAYER I. *He giueth thanks for our forming in the wombe, and our Natiuitie.*

ALmighty, Eternall God, *Father, Sonne*, and *holy Ghost*, I giue thankes to thee, I prayse thee, I glorifie thee, because thy hands haue fashioned mee, and made

Iob 10.8.

made mee wholly round about.
Thou formedſt mee like clay in 9
my mothers wombe. Thou did- 10
deſt draw me like milke. Thou
didſt curdle mee like Cheeſe:
with fleſh and skinne haſt thou 11
couered me, and compacted mee
together with bones and ſinews.
Thou haſt giuen me life & mer- 12
cie, and thy viſitation hath pre-
ſerued my ſpirit. This thy great
mercy beſtowed vpon me, I will
celebrate with perpetuall praiſes.
Thy goodneſſe I will ſing of in
continuall ſongs. *Thou didſt pro-* *Pſa.* 139. 13
tect me in my mothers wombe. 14
I will confeſſe vnto thee: For I am
wonderfully formed: Maruellous
are thy workes, and this my ſoule
knoweth right well. My bones are 15
not hid from thee which thou didſt
make in ſecret, & decked ſt me with
diuers members in the lower parts
of the earth. Thy eyes ſaw me be- 16
ing imperfect, and in thy booke were

all

all my members written, which day by day were fashioned when as
17 *yet there were none of them. How precious vnto mee are thy thoughts O God? how great is the summe of*
18 *them? If I goe about to reckon them I finde them multiplyed aboue the sands of the sea.* Thou didst shew thy mercy vnto me before I vnderstood it: Thou didst preuent mee with thy blessings before I did desire them: Thy bounty did embrace mee on euery side before I could giue thankes for it. Thou art hee, who not onely didst *forme* me in the wombe, but also didst *take* me out. Thou art my hope euen from my mothers *breast*. Out of my mothers wombe I was cast vpon thee. Thou art my *God* from my mothers wombe: As often as I thinke vpon many that haue been extinct, and neuer came to the light of this life; So often I admire and praise thee for

for thy mercy, which brought me out of that prison into the Theatre of this world safe and sound. How many yeares are past in which I was not, and yet thou didst erect for mee this house of my bodie, and didst bring me out of that bottomlesse pit, and the darkenesse of my mothers wombe. Thou gauest vnto mee a reasonable *soule*: Thou madest mee a *man*, not a stone or a Serpent. To thee *(my God)* for this thy mercy bee honour and glory for euer. *Amen.*

PRAYER 2. *He renders thanks for our sustentation.*

I Render thankes vnto thee *Almightie* and *mercifull God*, for that thou hast sustained me from the very *first* dayes of my life. *Naked* I came into this world, & thou coueredst mee most graciously

1 Tim 6.7. Acts 7.28. ously. *Hungry* I entred into this world, and thou hast hitherto fed me most bountifully. In *thee* I am, liue and moue. Without *thee*, I fall againe into nothing and die. Through thee I bow, and moue my members. Without thee I can neither be partaker of Math. 5.42. life, nor motion. Thine is the *Sun* that giueth me light, which I see daily with mine eyes. Thine is the *aire* which I draw with continuall breath. The *Night* is thine, and the *Day* is thine, whose intercourses serue for my labour and rest. Thine is the *Earth*, whose fruits doe nourish mee most plentifully. Euery *creature* in Heauen, Aire, Earth, and Sea is thine, and is appointed for my vse and ser- Hag. 2.9. uice. *Siluer* is thine, and *gold* is thine. Whatsoeuer is necessary for the sustentation of this my present life: I receiue all from thy

thy moſt liberall and bountifull *hands*. O *God*, how liberall art thou to humane kind! All things thou createdſt long agoe for the vſe of Man. All things thou doeſt as yet preſerue for the good of Man. Whatſoeuer thou affordeſt to the other Creatures, thou affordeſt vnto me: For as much as thou doeſt wonderfully form, furniſh, & conſerue them for my ſake. *Some* of the Creatures ſerue to obey me; *ſome* to nouriſh me; *ſome* to cloath me; *ſome* to cure me; *ſome* to chaſtiſe me. But *all* of them to teach and informe me. Who can reckon vp thoſe diuers kinds of *nutriments*, which thou haſt created, and doſt as yet produce out of the earth vnto this day to nouriſh vs? Who can enumerate thoſe diuers Species of *Hearbs* which thou doeſt euery yeare call forth of the earth to cure vs? Who can in words com-

comprehend those sundry kinds of liuing Creatures, which were made for mans vse, and doe yet all serue him? To thee be praise and honour for euer, who art the *Creator*, and *Conserver* of all things. Without thee the true *Sunne* I should vanish away as doth the shadow. Without thee true *life*, I should presently depart out of this life. Without thee the true *Being*, I should suddenly fall to nothing. To thee onely is due that I *liue*, that I *moue*, and that I haue my *Being*: Therefore to thee alone will I liue and adhere for euer. *Amen*,

PRAYER 3. *He renders thanks for our Redemption wrought by Christ.*

I Owe vnto thee (*O eternall and Almightie God*) most heartie thankes for that thou hast *created* mee

mee when I was nothing; but much more for that thou haſt *redeemed* mee when I was loſt and condemned: I did hang in the iawes of Hell, & thou didſt pluck mee out by the blood of thy *Son*. I was the Slaue of *Satan*: but thy grace hath deliuered mee out of the power of the *Deuil*, and tranſlated me into the Kingdome of *Chriſt*. I owe my ſelfe wholly vnto thee, becauſe thou createdſt me wholly. My *tongue* ought alwayes to praiſe thee; becauſe thou gaueſt it vnto me. My *mouth* ought alwayes to ſet forth thy praiſe: becauſe the ayre & breath which it drawes is thine. My *heart* ought alwayes to cleaue vnto thee with perpetuall loue; becauſe thou didſt forme it. All my *members* ought to bee ready for thy ſeruice; becauſe thou didſt wonderfully frame them. How many and howgreat ſoeuer they

Col 1.14.

Pſal 51.16.

they be. But if I owe my selfe wholly vnto thee, because thou *createdst* me: What shall I repay vnto thee for *redeeming* mee out of slauerie and captiuitie? The *lost sheepe* thou hast deliuered out of the clawes of the infernall *Wolfe*. The fugitiue *slaue* thou hast pluckt forth out of the prison of
Luke 15.8. the *deuil*. The lost *groat* thou hast sought out with great carefulnes. In *Adam* I fell, and thou hast erected me. In *Adam* I was captiuated in the bonds of sin, but thou hast set me at liberty. In *Adam* I was lost, and againe thou hast saued me. What am I *Worme*, that thou shouldest bee so sollicitous for redeeming me? What am I *worme* that thou shouldest bee so prodigally bountifull for saiuing me? If thou hadst altogether cast off our *first Parents* after their fall, and hadst cast them with all their posteritie into the lowest

pit

pit of *Hell*, there is none of vs could iuſtly complaine of any wrong done vnto him; For they had receiued, and wee had receiued for our deeds a condigne reward: What elſe could wee haue deſired, or expected from thee, who createdſt vs after thine own *image*, and furniſhedſt vs with power and ſufficiencie to haue kept our innocencie? But in this thou doeſt demonſtrate thy incomprehenſible & ineffable loue towards vs, in that thou promiſeſt vnto our *firſt parents* after their fall, thy *Sonne* for their *Redeemer*, & in the fulneſſe of time ſendeſt him vnto vs, by whom thou doeſt call vs from death to life, from our ſinnes to righteouſneſſe, and from the *infernall pit*, vnto *celeſtiall glory*. O thou *louer of Man*, whoſe delight is with the ſonnes of men, who can worthily ſet forth the praiſe of thy loue

Rom. 5 8.

Gal. 4. 4.

Prou. 8. 31.

loue to man? Yea who can in minde conceiue the worthinesse thereof. These are the incomprehensible riches of thy goodnes? This is the infinite treasure of thy goods: which the slendernesse of our capacitie and vnderstanding cannot conceiue. Was a *seruant* so deare vnto thee, that thy *Sonne* must bee deliuered to death for his redemption? Was an *enemie* so farre to be beloued, that thou shouldest appoint thy most beloued *Sonne* to be his Redeemer? My *soule* is astonisht with the very consideration of this thy benefit, and doth wholly turne and dissolue it selfe into the loue of thee. *Amen.*

Prayer

PRAYER 4. *He rendreth thankes for the Incarnation of the Sonne.*

I Render thankes vnto thee, *Ieſu Chriſt* thou alone *Mediator*, and *Redeemer* of mankinde, for that thou haſt in the fulneſſe of time perſonally vnited vnto thee the true *humane nature*, and haſt vouchſafed to bee borne of the *Virgin*; How great is thy loue to man that thou haſt not aſſumed the *Angels*, but the ſeed of *Abraham*! How great is the *myſterie of godlineſſe*, that thou being *very God* wouldeſt bee made manifeſt in the fleſh! How great is the inclination of thy pitie, that deſcending from *heauen* for my ſake, thou haſt endured to be borne of a *Virgin*! For me moſt vile *Creature*, *Creator Almightie*, thou art become man. For me moſt abiect

Gal. 4.

Heb. 2. 16.

1 Tim. 3. 16

ſeruant

seruant, most glorious *Lord*, thou hast put on a seruile body, that by taking flesh vpon thee, thou mightest set my flesh at libertie. To me thou art borne: Whatsoeuer celestiall good therefore thou bringest with thee in thy Natiuitie shall be mine. To mee thou art giuen: and therefore all things with thee. My *Nature* in thee is more glorified then it was in *Adam* dishonoured: For thou dost assume it into the *Vnitie of thy Person*: seeing that it was weakened with accidentall cor-
Ephes 5. 30. ruption onely by *Satan*. *Thou art flesh of my flesh, and bone of my bones.* Thou art my *brother*, and what canst thou deny vnto mee, when thou art most straightly ioyned vnto me in the same flesh and affection of brotherly loue? Thou art the *Bridegroome*, who according to the good pleasure of thy heauenly Father, hast coupled

pled vnto thee by a personall league, the humane Nature, as it were a *Spouse*. To the ioy of those *Nuptials* I doe proclaime and thankfully acknowledge that I my selfe am inuited. I wonder now no more that the *heauen*, the *Earth*, the *Sea*, and all things that are in them were made for *Man* by *God*: seeing that *God himselfe* would for *Man* become *Man*. Thou canst not vtterly diuorce me and cast me away from thee; seeing that thou canst not deny that thou art a *man*, and therefore my *brother*. Thou canst not altogether forget mee, because thou hast described me in thine owne hands: For the very communion of the flesh doth daily and continually put thee in minde of mee. Thou canst not altogether forsake mee, seeing that it hath pleased thee to conioyne vnto thee the *humane Nature* in a most

Matth.22.1.

2 Tim.2.13

Esay 49.16.

Maximus in his Sermon of the resurrection.

neare bond of personall vnion. Although therefore my sinnes doe hinder me, yet the *Communion of nature* doth not repell me. I wil adhere wholly vnto thee, because thou hast wholly assumed me wholly. *Amen.*

PRAYER. 5. *He Renders thankes for Christs Passion.*

HOw great thanks doe I owe vnto thee, *O most holy Iesu*, for that thou hast tooke vpon thee the punishment of my sinnes, and hast endured *hunger, thirst, cold, wearinesse, reproaches, persecutions, dolours, pouertie, bonds, whips, pricking of thornes*; yea, and that most *bitter Death of the Crosse* for mee sinner? How great is the flame of thy loue, which forced thee of thine own accord

to

to throw thy ſelfe into that *ſea of paſsions*, and that for me moſt vile and vnthankfull ſeruant! Thy innocencie and righteouſneſſe made thee free from all ſuffe-rings: But thy infinite and ineffable loue made thee debtor *Pſal.* and guilty in my roome. It is I that treſpaſſed, and thou makeſt ſatisfaction. It is I that committed rapine, and thou makeſt reſtitution. It is I that ſinned, and thou vndergoeſt the *paſsion*. *O IESV moſt benigne*, I acknowledge the bowels of thy mercy, and the fierie heat of thy loue. Thou ſeemeſt to loue mee more then thy ſelfe, ſeeing thou deliuereſt vp thy ſelfe for me. *O moſt innocent Ieſu*, what haſt thou to doe with the *ſentence* of death? *O thou moſt beautifull amongſt the ſonnes of men*; What haſt thou to do with *ſpittings* vpon thee? *O thou moſt*

righteous, what hast thou to doe with *whips* and bonds? These things belong not vnto thee: They are all due vnto mee. But thou of thine vnspeakable loue descendest into the *Prison* of this world, and takest vpon thee the shape of a seruant, and most willingly vndergoest the punishment that was due vnto mee. I was to bee adiudged to the lake that burneth with euerlasting fire; But thou by the fire of loue being burnt vpon the *Altar* of the *Crosse*, doest free me from it. I was to be cast away for my sinnes from
Math 27.4. the face of my *heauenly Father*, And thou for my sake complainest that thou art forsaken of thy *heauenly Father*. I was to be tormented of the *Diuell* and his *Angels* for euer; And thou of thine infinite loue doest deliuer thy selfe vnto the *Ministers* of *Satan*

tan to bee afflicted and crucified for me. As many inſtruments as I ſee of thy *Paſsion*, ſo many tokens doe I ſee of thy *loue* towards me. For my ſins are thoſe *bands*, thoſe *Whips*, and thoſe *Thornes* which afflicted thee, all which of thine vnſpeakable loue thou endureſt for me. Thy loue was not yet ſatisfied with taking my fleſh vpon thee, but thou wouldeſt make it as yet more manifeſt, by that moſt bitter *Paſsion* of thy *ſoule* and *body*. Who am I, *moſt mighty Lord*, that for mee diſobedient ſeruant, thou thy ſelfe wouldeſt become a ſeruant ſo many yeares? Who am I, *moſt beautifull Bridegroome*, that for mee the moſt filthy vaſſall of ſinne, and whore of the diuell thou haſt not refuſed to die? Who am I, *moſt bountifull Creator*, that for me moſt vile Creature, thou haſt not been afraid of the *Paſsion* of

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the *Crosse?* I am to thee *most louing Bridegroome* the true Spouse of blood, for whom thou doest poure forth such plenty of blood. I am to thee, *most beautifull Lilly*, a *Thorne* indeed that is full of Prickles. It is I that lay vpon thee a heauy and sharpe burthen, with the waight whereof thou art so squeazed that drops of blood distill abundantly from thy sacred body. To thee, *Lord Iesu*, my alone *Redeemer* and *Mediator*, for this thine vnspeakable loue will I sing for euer. *Amen.*

PRAYER 6. *Hee render thankes for our Calling by the Word.*

VNto thee, *O Lord my God*, is most due, all praise, honour, and thanksgiuing, for that thou wouldest by the preaching of thy Word make manifest vnto vs *that* thy fatherly will, and determinate

minate counſell concerning our ſaluation. By *Nature* wee are darkneſſe; we ſit in darknes, and in the region of the ſhadow of death. But thou by the moſt cleare light of the *Goſpell* doeſt diſpell this darkneſſe. *In thy light doe wee ſee light*; that is, in the *light* of thy *Word* we ſee that *true Light* that lighteneth euery one commeth into the world. What vſe were there of a *treaſure* that is *hid*, and a light that is put vnder a *Buſhell*? I doe therefore declare with thankfulneſſe that great Benefit, in that thou haſt by the Word of thy *Goſpell* reuealed vnto vs, that treaſure of Benefits in thy *Sonne*. How beautifull are the feet of thoſe that bring good tidings, & tell of ſaluation? This peace of Conſcience, and ſaluation of the ſoule, by the preaching of the *Goſpel* thou doeſt yet declare vn-

Ephes. 5. 8. *Luke* 1. 17. *Pſal.* 36. 11. *Ioh.* 1. 9. *Matth.* 5. 15 *Eſay* 52. 1. *Nahum.* 1. 15. *Rom.* 10. 15

to vs, and call vs vnto the kingdome of thy *Sonne*. I was led into the by-paths of errours as it were a weake and miserable sheepe, but thou hast called mee into the way againe by the preaching of thy Word. I was condemned, and vtterly lost; But thou in the word of thy *Gospell* doest offer vnto me the *benefits* of *Christ*: and in the *benefits* of *Christ*, thy *grace*, and in thy *grace*, *remission* of *sinnes*: and in *remission* of *sinnes*, *righteousnesse*: and in *righteousnesse Saluation*, and *life euerlasting*. Who can sufficiently in word expresse those bowels of thy mercie? yea who can in minde conceiue the greatnesse, and the riches of thy goodnes? the *mysterie* of our saluation kept secret from eternitie, by the manifestation of thy *Gospell* thou doest lay open vnto vs. The counsels which thou hadst concerning our

Rom. 11.25. Ier. 29.11.

peace

peace before the foundations of the world were laid, thou doeſt reueale vnto vs by the preaching of thy *Word*, which is a *Lanthorn* vnto our feet, whiles wee goe through this darkſome valley into *light euerlaſting*. What had it profited vs to haue been *borne* vnleſs by *Chriſt* thou hadſt deliuered vs when wee were captiuated through ſinne? What had it profited vs to haue beene *redeemed*, vnleſſe thou hadſt by thy Word *declared* vnto vs the great benefit of our redemption? Thou doeſt ſpread forth thy hands vnto vs all the day. Thou knockeſt at the gate of our heart euery day, and calleſt vs all vnto thee by thy Word. *O Lord moſt benigne*, how many thouſand thouſands of men doe liue in the blindneſſe of *Gentiliſme*, and in errours, and haue not ſeene that *light* of thy heauenly Word which thy

Pſal. 119. 105.

Eſay. 65. 2

Reuel. 3 20.

bounty hath granted vnto vs of all most vnthankfull! Alas how often through our contempt and vnthankfulnesse doe wee deserue that thou shouldest take from vs the *Candlesticke* of thy Word: But thou of thy long patience doest make as if thou sawest not our sinnes, and of thy vnspeakable mercy doest yet continue vnto vs, that most holy pledge, and most precious treasure of thy Word. For which thy great benefit wee render vnto thee eternall thankes, and wee humbly beseech thee to continue it still vnto vs. *Amen.*

Reuel. 2. 2.

Wisd. 11. 24.

PRAYER 7. *Hee renders thankes vnto God for the expectation of our Conuersion.*

I Render vnto thee, *most mercifull Father*, immortall thanks, for that thou wouldest, with so great

great patience and long ſuffering expect my conuerſion; and haſt brought mee out of the path of ſinne, vnto the fellowſhip of thy *Kingdome*. How great is thy *long-ſuffering* that thou haſt not caſt me away from thy face, and thruſt me down into euerlaſting torments, whereas I haue deſerued it a thouſand times? How many *thouſands* hath death preuented before they could attaine vnto *true repentance?* How many ſinners hath the *diuell* made obſtinate that they might not obtaine *forgiueneſſe* of their ſins? There was no diſtinction in *Nature* betweene mee and them; Onely thy goodneſſe and long-ſuffering. My *offence* was no leſſe then theirs; But thy *grace* did abound; Thy mercy ſtroue with my miſerie: I went on in my *ſinne*, and thou didſt goe on in thy mercy: I deferred my *conuerſion*,

uersion, and thou didst defer my *punishment*: I went *astray*, & thou didst *call* me: I *refused* to come, and still thou didst *expect* mee. This thy goodnesse, most *indulgent Father*, I cannot extoll with sufficient praises. This thy long patience, *most mercifull God*, I cannot recompence with any merits. Thou didst preserue me from many sinnes, whereinto the corruption of the *flesh*, the deceit of the *world*, and the perswasion of the *deuill* would haue throwne mee headlong as well as others. Neither hast thou onely kept me from falling into sinne; But also hast most graciously expected my conuersion from sinne, into which I had falne. I finde thee more mercifull, then I am sinfull; I sinned, and thou madest as if thou didst not see it: I conteined not my selfe from wickednesse; and yet thou diddest abstaine

ſtaine from puniſhment. I did long time prolong my iniquitie, and thou didſt prolong thy pitie. What were then my deſerts? ſurely euill, and the worſt of euils: to wit, my ſinnes, many in number, moſt grieuous for waight, and moſt deteſtable for varietie. Therefore to thy grace and bounty alone doe I attribute it, that thou haſt ſo long expected my conuerſion, and deliuered my ſoule out of the ſnares of ſinne. To thee, O *Lord*, bee *Praiſe*, *Honour*, and *Glory*, for euer, *Amen*.

Ferrar. in his 2 ſerm. of the 7.

PRAYER 8. *Hee renders thanks for our Conuerſion.*

I Render thankes vnto thee my *God*, for that thou haſt conuerted my heart that was hard, and knew not how to repent; and for that thou haſt taken from me my *ſtony heart*, and giuen me an *heart*

Ezek. 36. 26

of

of Flesh. I had of my selfe power to sinne; but I had not of my selfe power to rise againe to repentance. I could *goe astray* of my selfe, but I could not *returne* againe into the way without thee. For euen as he that is born crooked from his mothers wombe, cannot be made straight by naturall meanes, but onely by diuine and supernaturall power: so my *soule* being by *Nature* crooked and prone to sinne, and the loue of earthly things, could by no humane power, but *thy grace* onely, bee rectified, and lifted vp to the loue of thee, & heauenly things. I could deform my selfe with my sinnes most foulely; but thou only couldst reforme me. As the *Ethiopian* cannot change his skin, nor the *Leopard* his spots: so neither can I do that which is good, being by *Nature* addicted vnto the loue of that which is euill.

Grana. in the 2 book of the mem. of the life of Chr. *cap.* 2.

Ier. 13. 23.

Ier. 31. 19.

Thou

Thou *my God*, didſt conuert me, and I was conuerted; and when I was conuerted, then I repented: and when I was inſtructed, then I ſmote my thigh. I was dead in ſinne, and thou didſt quicken me. As much power as a dead man hath to raiſe himſelfe; ſo much had I to conuert my ſelfe: Vnleſſe thou hadſt *drawne* mee I had neuer *come* vnto thee; vnleſſe thou hadſt ſtirred mee vp, I had neuer *watched* vnto thee; vnleſſe thou hadſt *illuminated* me, I had neuer *ſeene* thee. My ſinnes were more ſweet vnto me then hony and the hony combe. But I am to thanke thee, that now they are *ſharpe* and *bitter* vnto mee: for thou haſt giuen mee a ſpirituall taſte. The workes of *vertue* were more bitter vnto mee then *Gall* and *Aloes*: But I am to thanke thee, that now they are become pleaſant and ſweet. For thou haſt

Ephes. 2. 5.

Iohn 6. 44.

by

by thy spirit changed the corrupt iudgement of my flesh. I went
Esay 53.6. astray as a *sheepe* that is lost, and declined to the way of iniquity:
Grana. out of August. Meditations. but thou that art the good *Shepheard,* hast found mee out, and brought me again vnto the *flocke* of thy *Saints:* It was late ere I knew thee, for there was a great and darkesome cloud of vanitie before mine eies, which would not suffer mee to see the light of the *Truth.* It was late ere I saw the true light, because I was blind and loued blindnesse, and walked through the darknesse of sinne, into the darkenesse of *Hell;* But thou hast illuminated mee; thou soughtest me, whē I sought not thee; thou calledst me, when I called not vpon thee. Thou conuertedst me when I was not conuerted vnto thee, and thou saidst with a most powerfull voice; Let there bee light in the in-

inward parts of his heart, and there was light; and I ſaw thy light, and I knew mine owne blindneſſe. For this thy immenſe and infinite *Benefit*, I will praiſe thy name for euer, *Amen*.

PRAYER. 9. *He renders thankes for the pardon of our ſinnes.*

I Owe and render vnto thee, *Eternall* and *mercifull God*, great thankes, for that thou haſt not reiected me whē I came vnto thee, but diddeſt moſt readily receiue me; and moſt mercifully forgiue me all my ſinnes. I was that *Prodigall ſonne*, moſt *indulgent Father*, I was that *Prodigall ſon*, that by liuing riotouſly waſted his fathers ſubſtance; For I haue defiled the gifts of *Nature*: I haue refuſed the gifts of *Grace*: I haue depriued my ſelfe of the gifts of *Glory*; I was naked & deſtitute of all

Iob. 6. 37.

Luk. 15. 13.

all good things; and thou coueredst and enrichedst me with the *Robe* of Righteousnesse: I was *lost* and condemned, but thou of thy free grace hast bestowed vpon me eternall *Salvation*. Thou of thy ardent mercy didst embrace me and kisse mee, in sending thy *most beloued Son* that is in thy bosome; and thy *holy Spirit*, which is the kisse of thy mouth, as ample witnesses of thy infinite loue. Thou clothedst me with my first *Robe*; in restoring me my former *Innocency*. Thou gauest me a *ring* for my hand, by sealing me with thy *spirit of grace*. Thou didst put *shooes* vpon my feet, by arming me with the *Gospel of Peace*; Thou *killedst* the *fat Calf* for me, by deliuering thy most deare *Sonne* to death for mee: Thou didst cause mee to feast and make merry, by restoring the ioy of heart, and the true peace of *Conscience* vnto me.

Ioh. 1. 18.

Sol. Son. 1 1.

Ephes. 6. 15.

me. I was dead, and through thee I returnd to life: I went astray, and through thee I came againe into the way. I was consumed with pouerty, and through thee I entred againe into my former possession. Thou mightest in thy iust iudgement haue reiected me, seeing that I was polluted with so many sinnes, couered with so many offences, and corrupted with so many iniquities: but thy mercy did abound aboue my sins: Thy goodnesse was greater then mine iniquity. How often haue I shut the *gate* of my heart when thou diddest knocke? therefore when I knocke thou mightest in thy most iust iudgement shut the *doore* of mercy against me? How often haue I stopt mine *eares* that I might not heare thy voice! Therefore when I sigh vnto thee thou mightest in thy most iust iudgment stop thine *eares* & not hearken

Rom. 5. 21.

hearken vnto my voice: But thy grace was more aboundant then all my sinne, and transgression. Thou didst receiue me with thy
Esay 65.2. hands spred forth, and put away mine iniquities as it were a
Mich.7.19. cloud, and cast all my sins behind thy backe. Thou remembrest my
Psal.38.17 sinnes no more, but receiuest me into the most ample bosome of thy mercy. For this thy inestimable *Benefit* I will giue thankes vnto thee for euer, *Amen.*

PRAYER 10. *He renders thanks for keeping vs in that which is good.*

TO thee *Lord*, be *Honour*, and *Glory*, & *Blessing*, & *Thanksgining*, for that thou hast not only in mercy receiued me vpō my repentance, but also hast enabled me to abstaine from sin, and liue more reformedly. What should

it

it profit a man to be free from his ſickneſſe, and preſently to fall into a worſe relapſe? What ſhould it profit to be abſolued from ſins paſt, vnleſſe *grace* be conferred to lead a godly life? Thou *God moſt faithfull*, haſt ſhewed all the parts and offices of a faithfull a skilfull *Phyſitian* in the cure of my ſoules wounds. My wounds were deadly, and thou didſt cure them with the wounds of thy *Son*: But there was danger, that the wounds that were healed would waxe raw againe; And thou by the grace of thy *holy Spirit* as it were a fomentation, haſt hindered it: how many be thoſe that after remiſſion of ſins obtained, returne againe to their former courſe of life, and reiterating their ſinnes, more grieuouſly offend *God*! Alas how many do we ſee that being freed from the yoak of ſinne, returne to their former captiui-

tie

ty, and being brought out of the ſpirituall *Egypt*, looke backe againe to the *Pots!* They haue fled from the pollutions of the world by the knowledge of
Luk. 11. 1. *Chriſt*; and doe wallow againe in the ſame, by repeating the former conuerſation of their moſt wicked life: They were freed out of the bonds of *Satan* by their Conuerſion; and again are held entangled in the ſame, by the deluſion of wicked *ſpirits*: ſurely their latter end is worſe then
2 Pet. 2. 21 their beginning: And it had been better for them neuer to haue knowne the *way of righteouſneſſe*, then hauing knowne it, to turne away from the *path of the holy Commandement*, which was deliuered vnto them. Theſe are
22 the *dogs* that returned againe to their *Vomit*, and *Sowes* that after their waſhing, wallow againe in the *mire*. Whatſoeuer hath hap-

hapned vnto them, might haue hapned vnto me; but that it hath pleased thee by the grace of thy *power*, and the efficacy of the *holy Spirit* to conserue me in good: The same wicked *spirit* that vanquisht them, assaulted me: The same *world* that seduced them, inticed me: The same *flesh* that ouercame them, allured me. Only thy *grace* protected me against their assaults, and furnished mee with power sufficient for victorie. Thy strength was powerful in my weakenesse: From thee the strength of the spirit descended, with which I was enabled to bridle the assaults of the *flesh*. Whatsoeuer good there is in mee, it descends all from thee, who art the *Fountaine* of all good: For in mee by *Nature* there is nothing but sinne: therefore as many good workes as I finde in me, which notwithstanding 2 Cor. 12. 9

ding are impure and imperfect, by reason of my *flesh*, so many gifts they are of thy *grace* I must needs confesse. For this thine inestimable *gift* conferred vpon mee; I will giue thee thankes for euer, *Amen*.

PRAYER 11. *He renders thanks for all the gifts of the Soule, of the Body, and externall goods.*

I Render vnto thee, *eternal* and *merciful God*, as it is most due, eternall thankes, for that thou hast not onely made mee a *Body*, and a *Soule*, but moreouer, hast furnished mee with sundry gifts of the *mind*, of the *body*, and *externall goods*. Thou, O the *chiefe* Psal. 94. 10 *Wisdome*, teachest man all knowledge. If therefore I know any good, it is a demonstration of thy abundant *grace* towards mee. Without thy *light*, my minde is darkesome. Without thy *grace*, my

my will is captiue. If there bee in me, either any wit or prudence, it is all to bee attributed to thy *Clemency*. *Wisdome* is the *Eye* of of the *soule*; and the *diuine grace* is the *eye* of *wisdome*. Whatsoeuer we know, we know either by the light of *Nature*, or by the *reuelation* of the *Word*. But, from thee, O thou light of eternall wisdome, doth the illumination of *Nature* spring. From thee also doth the reuelation of the word come: Therefore whatsoeuer wee know, descendeth vnto vs as *thy gift*. Thou, O indeficient *fountaine of life*, art my life, and the length of my daies. Man liueth not by *bread* onely, but by *euery word* that proceedeth from thy mouth: so therefore man is not preserued in health and strength by bread onely, neither is he preserued from diseases by *Physicke* onely, but by *euery word*

Deut. 8. 3.

Mat. 4. 4.

that proceedeth forth from the mouth of *God*. Tranquility of the mind preserueth health of the body, and true godlinesse begetteth tranquility of the *Conscience*. Frō thee (*O thou chiefe good*) all true godlinesse, all tranquility of the *mind*, without disturbance, & all wished-for heath of *body* doth come. Moreouer, whatsoere *externall good* I doe possesse, all that I owe vnto thy *liberality* & *bounty*. A *crust of bread* is not due to my deserts; how much lesse then are all these *external goods* which thou dost heap vpon me, due vnto me? They are called indeed the *gifts of fortune*; but they are indeede and truth *the gifts of thy grace*. There is nothing more blessed then to doe good and to bee liberall to others: And thou hast made me partaker of this *blessednesse*, by bestowing liberally these *outward goods* vpon me. Thou

hast

haſt ſowed in me the ſeed of thy *grace*, that from thence there may ariſe to others an *harueſt* of liberalitie and beneficency. Thou haſt committed many things vnto me, as vnto a *Steward*, that I might haue wherewithall to doe good to my *fellow ſeruants*. From thee the *fountaine* of all good, there deſcends vpon me ſtreams of goods. Whatſoeuer I am, whatſoeuer I poſſeſſe, whatſoeuer I beſtow, depends all I confeſſe vpon thy bounty. For this thine inestimable *Mercy* I will giue thee thanks for euer, *Amen*.

PRAYER 12. *He renders thanks for the Sacrament of Baptiſme.*

TO thee, *O eternall*, and *mercifull God, Father, Son, & holy Ghoſt*, I render humble thanks, for that thou haſt waſhed mee in the holy *Lauer* of *Baptiſme* from all my ſinnes, and for that thou

hast receiued mee into the *Couenant of Grace*, & made me an heir of euerlasting life: I acknowledge it is thy gift that I was born of *Christian Parents*, and by them brought vnto this *heauenly fount*. How many thousands of infants are born in *Gentilisme*, and without this *Sacrament* do die in their sinne! There is no difference in *Nature* betweene mee and them; onely thy superabundant *grace*. I was ioyned with them in communion of sinne; but I was separated from them by participation of thy *grace*. How great is this thy goodnesse, that thou didest *finde* me, when I sought thee not; that thou didst *heare* mee before I asked; that thou didst *open* vnto me before I *knockt*: This thy mercy exceeds all praise, yea and all admiration. I was *baptized* in thy *holy Name*, thy *Name* for me was called vpon: therefore I am re-

Mat. 7.7.

Mat 28.

receiued into the heauenly *Family*, being made the *ſonne* of my heauenly *Father*, the *brother* of *Chriſt*, and the *Temple* of the *holy Ghoſt*. This is an holy and heauenly *Lauer*. In it therefore I am waſhed and purged from all my vncleanneſſe. It is the *Lauer* of *Regeneration* and *renouation*: by it therefore I am regenerated and renued by the *grace* of the *holy Ghoſt*. Whatſoeuer *Chriſt*, my *Sauiour* merited by his moſt holy *obedience*, and by the effuſion of his moſt precious *blood*; of al that hee hath left the ſauing fount of *Baptiſm* as a pledge. Therfore the conferring of Baptiſme, is the beſprinkling of the blood of *Chriſt*. That precious blood of *Chriſt* doth make me clean from all my ſinnes, and makes me whiter then ſnow in the ſight of *God*. O eternall God thou haſt made an eternall *Couenant* with mee in *Baptiſme*;

Tim. 3. 5.

Iohn 1. 7.

Pſal. 51. 9.

timse; vnto which I haue alwaies recourse by true and serious
Hos. 2. 19. repentance. Thou hast espoused me vnto thee for euer in *Iudgement*
Eph. 1. 14. and *righteousnesse*, in *grace* and *mercy*: Thou hast giuen mee an *earnest* and *pledge* of thy Spirit in *Baptisme*; Therefore thou wilt not cast me away from thy face: but being mindfull of thy promise, thou wilt lead me in to the ioyes of the *Cœlestiall Mariage*. As at the *Baptisme* of *Christ* my *Mediator* and *Head*, the heauens were opened; so by the commuon of the same *Baptisme*, thou hast opened vnto me the gate of *Paradise*: As at the *Baptisme* of *Christ*, the *holy Ghost* descended vpon him, and a voice from heauen did testifie that he was the *beloued Sonne of God*: so by the same Communion of the same *Baptisme*, I am made a partaker of the *Holy Ghost*, and adopted to be

be a *ſonne of God.* For which ineſtimable *Benefit,* I giue thankes vnto thee, my God, for euer. *Amen.*

PRAYER 13. *Hee renders thanks for the Sacrament of the Lords Supper.*

HOw great thanks doe I owe vnto thee, *(moſt high God)* for that in the moſt ſacred Myſterie of the *Supper,* thou doeſt feed mee with the body & blood of thy *Sonne!* What is there in *Heauen* or in *Earth* of more price and excellencie, then that *Body* which is vnited to thy *Sonne* perſonally? What more certaine teſtimonie, and pledge of thy *grace* can there be, then the *blood* of thy *Sonne* powred out for my ſinnes, on the *Altar* of the *Croſſe.* The very price of my Redemption thou beſtoweſt vpon mee, that I may haue a moſt certaine

testimonie of thy *grace* towards me. As often as I fall through my sinnes from the *Couenant* of *Baptisme:* so often by true repentance, and the sauing vse of this *Supper,* I am restored vnto it againe. It is a *Sacrament* of the *New Testament,* and it alwaies inriches me with new gifts of the *Spirit.* In this body life it selfe dwels, and therefore it refresheth me, and quickneth me vnto euerlasting life. By the effusion of this *blood,* satisfaction is made for our sinnes; And therefore by the drinking thereof, the remission of my sinnes is confirmed vnto mee. *Christ* saith it, The *Truth* saith it;

Ioh.6.54. *Whosoeuer shall eate my flesh, and drinke my blood hath eternal life, and I will raise him vp at the last day,* that is, to *Life* of *Glory.* For

50. this is the *Bread of Life* which descended from heauen, that whosoeuer shal eate thereof, may not

not die, but haue *euerlasting life.* It is the eating by Faith that *Christ* so commends, which must needs bee added vnto the *Sacramental* eating, that so that which was appointed to life, may bee receiued by vs vnto life. I come therefore with true faith vnto this *heauenly Banquet*; being firmely perswaded, that that *body* which I eate, was deliuered vnto death for me; and that that *blood* which I drink was powred forth for my sinnes. I cannot in any wise doubt of the remission of my sinnes, when as it is confirmed by the participation of the price which was offered for my sins. I cannot in any wise doubt of *Christ* his dwelling in mee, when he seales vnto me the same by the Communion of his *body* and *blood.* I cannot in any wise doubt of the assistance of the *holy Spirit,* when my infirmitie is

strengthened with such safegard. I am not afraid of *Satans* assaults, when as this *Angelicall food*, doth make me strong to fight. I am not afraid of the allurements of the *Flesh*, when as this quickning and *spirituall food* doth corroborate me by the vertue of the *spirit*. These taken and drunken doe make *Christ* to dwell in *mee*, and *me* in *Christ*. The *good Shepheard* will not suffer the *sheep* that is fed with his owne *body* and *blood*, to bee deuoured by the *Infernall Wolfe*: Neither will the power of the *Spirit* suffer mee to be ouercome by the weakenesse of the *Flesh*. To thee (*O Sauiour most benigne*) be *Honour* and *Thanksgiuing*, for euer, *Amen*.

Hilar. in his 8 book of the Trinitie. *page* 141.

Prayer

PRAYER 14. *He renders thankes to God, for keeping vs from ſundry euill.*

TO thee, *(O eternall and mercifull God)* I render eternall thanks, for that thou haſt hitherto preſerued me from infinite euills and dangers, and haſt kept me ſafe by the guard of thy holy *Angels*: Thy *Priuatiue* bleſſings by which thou doeſt keepe me from euill, are more in number then thy *Poſitiue*, by which thou doeſt conferre good vpon me: As many euils of ſoule and body as I ſee in others, ſo many tokens do I ſee of thy mercy toward mee: For my deliuerance from thoſe euils is to bee attributed as due onely to thy goodnes: How great is the power of the *Deuill!* How great is his ſubtiltie! As often therefore as that malig-

malignant, and most subtile *Spirit* and our most potent *Aduersary* doth labour to doe vs any mischiefe; so often by the buckler of thy benignity, and by the guard of the holy *Angels* being protected, I haue beene able to escape his nets. But who can reckon vp the trecherous assaults, and inuasions of the *Deuill?* Who can therefore reckon vp the riches of thy bounty? When I sleepe by night, the *eye* of thy prouidence doth watch ouer me, that the *Infernal Enemy* which goeth about like a *roaring Lyon*, may not bee able by his strength and subtiltie to oppresse mee. When by *day Satan* by his tentations doth set vpon mee, the strength of thy right hand doth most bountifully comfort & strengthen me, that the deceitfull *Tempter* may not allure me into his snares. When an innumerable Host of euill

1 Pet. 5. 8.

hangs

hangs ouer my head ; Thy bleſſed *Angels* encampe about mee like a fierie wall. There is no *creature* ſo vile and weake, and little, of which I doe not ſtand in danger many waies. How great and immenſe a *Benefit* is it therefore, that thy *prouidence* doth preſerue me ſafe from them? My *ſoule* is prone to ſinne; and my *bodie* to falling. Therefore (*O Lord moſt benigne*) my *ſoule* thou gouerneſt by thy bleſſed *Spirit*, and my *body* by thy *Angelicall* buckler: For thou haſt giuen thy *Angels* charge ouer me to keepe me in all my waies, and to beare mee vp with their hands, that I daſh not my feet at any time againſt a ſtone. To thy *mercy* I attribute it that I am not conſumed. New dangers compaſſe and enuiron me about euery day: Thy mercy is therefore renued vnto me euerie morning. Thou doeſt neither

Pſal. 34. 8. *Zach.* 2. 5. *Pſal.* 91. 11. 12. *Lament.* 22. 32.

ſlumber

Psal. 121. 4. 6. slumber nor sleepe, O thou faithfull and watchfull Keeper of my *soule* and *body*, Thy *grace* is the shadow on my right hand, that the *noonetide* rayes of open and violent persecution strike mee not, nor the *darknes* of the *night* cause mee to fall into the secret and hidden snares of the *Deuill*. Thou doest keepe my *Ingresse*; Thou doest direct my *progresse*; Thou doest gouerne my *egresse*; For which thy great *benefit* I will sing vnto thee for euer. *Amen*.

PRAYER. 15. *He renders thankes for the promise of euerlasting saluation.*

I Render thankes vnto thee *(my heauenly Father)* for that thou hast not only giuen me free remison of my sinnes, and the inward renewing of the *Spirit*, but also an assured promise of euerlasting sal-

ſaluation. How great is thy goodneſſe, that to me poore miſerable man, and a ſinner, hauing had ſo often experience of thy mercie, thou haſt giuen boldnes to hope euen after *heauenly things*, and to conceiue an aſſured hope of habitation in the euerlaſting manſions of thy *heauenly houſe*! The goods of that true and euerlaſting life are ſo great that they cannot bee meaſured; And ſo many that they cannot bee numbred; So far extended, that they cannot be termed; And of ſuch price, that they cannot be valued. How great therfore is thy goodneſſe and bounty to me vndeſeruing *wretch*, in that thou doeſt in the priſon and worke-houſe of this life, make me bleſſed in part, with an infallible promiſe of thoſe goods. That I am already ſaued by hope, the *Apoſtle* of the *truth* doth witneſſe. And that hope

Bern. in his 2. Serm. of the ſeuen loaues. 181. *Bonauent.* in his 7. Booke of his Compend. *Chap.* 31.

Rom. 8. 25. *Rom.* 5. 5.

hope makes not ashamed, it is proued by euident testimonie. Why therefore is the *ship* of my heart, in which *Christ* is caried by faith, so often tossed vp & downe with stormes and waues of doubtings. Thou hast giuen vnto mee
Psal. 31 6. a promise of saluation, *O God*, thou *God* of truth; How can I therefore any longer doubt of the certaintie, and immutabilitie of thy promise? That promise of life comes of thy meere free-will: And therefore it depends not vpon the merit of my works. I may by faith be as surely ascertained of the benefits promised of thy *grace*, as I am assured by the sight of my eyes of those which I already haue. Thou feedest mee with the *body* and *blood* of thy *Sonne*. Thou sealest me by the inward testimony of thy *Spirit*; What more certaine or more precious testimonie can there be

to

to confirme vnto mee the promiſe of ſaluation. I finde in very deed that thou art with me in the tribulation of this *preſent life*; How can it otherwiſe be, but that I ſhall bee with thee in that moſt bleſſed fellowſhip of *eternal life?* If thou beſtoweſt vpon me ſuch great things in the poore cottage of this world: How much greater wilt thou beſtow in the Palace of the heauenly *Paradiſe*. Whatſoeuer thing to bee hoped for thou haſt promiſed, is as certaine vnto me, as all thoſe things, which thou haſt giuen me for my vſe in this world. Thy *mercy* and *truth* is ſtrengthened, and ſhall be ſtrengthened ouer mee for euer. Thy mercy did preuent me, and thy mercy ſhall follow mee. It preuented me in my *Iuſtification*, and it ſhall follow me in my *glorification*. It preuented mee that I might *liue* piouſly; It ſhall follow

Pſal 91.15.

Pſal. 117.2.

Pſal. 23.6.

low mee that I may *liue* for euer with thee. Therefore I wil praise and sing of thy *mercy* and *truth* for euer. *Amen.*

A daily exercise of Piety.

THE THIRD PART.

Petitions for our selues.

THE ARGVMENT.

The meditation of our owne wants doth shew that wee haue of our selues no manner of *spirituall* good: And therefore that it becommeth vs to renounce all confidence in in our owne strength, and to fly to the aide and succour of *Gods mercy* promised vnto vs through *Christ*: By this consideration of our manifold wants, our *Soule* is lifted vp vnto *God*, and begges of him *Mortification* of the old man, and *Renouation* of the new, which is necessarie for all those that are born againe. This *Renouation* consisteth in the *Conseruation* and increase of *Faith*, *Hope*, *Charitie*, *Humility*

militie, Patience, Gentleneſſe, Chaſtitie, and the other *Chriſtian Vertues.* And therefore wee ought with ſerious prayer to ſue vnto *God* for it. Moreouer, ſeeing that dayly wee are aſſaulted by the *Fleſh*, the *World*, and the *Diuell*: Inſomuch that our *Fleſh* ſollicits vs vnto the loue of earthly things, the *World* with hatred, and *Satan* with his treacheries oppugnes vs; Wee haue iuſt cauſe to pray dayly vnto the *Lord of Hoſts* who propoſeth vnto vs this battell, and a reward of victory for contempt of earthly things; For denial of our ſelues; for conqueſt ouer the world; for comfort in all aduerſitie; for true tranquilitie of the minde; for victory in tentations, and for preſeruation from the *Deuils* treacheries. And to conclude, ſeeing that the aide and aſsiſtance of *God* in the houre of death, and the day of Iudgement, is moſt neceſſarie. Therefore wee are moſt humbly to pray euery day for the bleſſed departure out of this life, and for a bleſſed reſurrection vnto life euerlaſting.

PRAYER I. *He prayes for mortification of the old man.*

MOſt holy and moſt mercifull *God*, *Father* of our *Lord Ieſus Chriſt*, through the ſame thy beloued *Sonne* by thy *holy Spirit*,

Spirit, I humbly beſeech thee, that thou wouldeſt be pleaſed to worke in me a daily mortification of the old man, that according to the inward man, I may in thee be ſtrengthened. *Sinne* dwels
Rom. 7. 17. in my *fleſh*: but giue thou vnto me the ſtrength of the *Spirit*, that I doe not ſuffer it to domineere
Pſal. 90. 8. in me. Thou doeſt ſet my ſinnes before thee in the light of thy countenance: But ſet thou them I beſeech thee in the light of my heart, that I may ſee them and grieue, and humbly ſue vnto thee for pardon. I am not as yet altogether free from ſinne dwelling in me. But grant, I beſeech thee, in mercy, that I may be free from
Rom. 7. 23. the guilt thereof, and from *condemnation*. The *law* of ſinne in my members is repugnant vnto the *law* of my minde which is renued. But giue vnto mee the
Gal. 5. 17. *Spirit* of thy *grace*, that I may cap-

captiuate the *law* of ſinne, and be not captiuated by the old fleſh. The *fleſh* within mee luſteth againſt the *Spirit*, and the *ſpirit* againſt the *fleſh*. The *ſpirit indeed is ready, but the fleſh is weake*; Grant therefore vnto my *ſpirit* the riches of thy ſtrength and vertue, that it may ouercome the euill concupiſcences of the rebellious fleſh: That whoriſh *Dalila* with her allurements doth daily ſet vpon me: But ſtrengthen thou mee by thy *ſpirit* in the inward man, that at length ſhee ouercome me not. O how grieuous and hard a thing is it for a man to fight againſt himſelfe, that is, againſt his *fleſh*! How difficult and hard a matter is it for one to ouercome a *domeſticke Enemie*; Vnleſſe in this combate thou arme mee with thy heauenly ſtrength, there is great feare that I ſhall bee conſtrained to yeeld

Mat. 26. 41

Iudg. 16. 6.

Ephes. 3. 16

vnto

vnto this Enemie, by reason of his secret and hidden treacheries. *Presse, burne, launce, mortifie* the old man, that I may escape his fawning deceit, and seducement. Grant vnto me that I may daily die in my selfe, that by the allurement of the flesh I bee not separated from the life that is in *Christ*. Kindle in my heart the fire of the *spirit*, that I may sacrifice vnto thee the beloued sonne of all my euill lusts, and of mine owne will. *Flesh* and *blood* cannot inherite the *Kingdome of heauen*: Let them therefore die in mee, that I be not excluded from the celestiall Kingdome. They that liue according to the flesh shall die: But they which by the spirit doe mortifie the deeds of the flesh shall liue: *They that are Christs, doe crucifie the flesh, with the lusts thereof.* Therefore strike through and crucifie my flesh, O

1 Cor. 15. 50

Rom. 8. 13.

Christ

Christ, thou that waſt vpon the *Altar* of the *Croſſe* pierced thorow and crucified. *Amen*.

PRAYER 2. *He prayes for the conſeruation and increaſe of faith.*

THOV haſt lighted in my heart, thou *liuing* and *eternall God*, the light of ſauing *faith*: which I humbly beſeech thee of thy goodneſſe and clemency, to keepe and increaſe: I often feele weakneſſe of *faith*, I often wauer, and am toſſed with ſtormes of doubts and feares: therefore I humbly call vpon thee with thy bleſſed *Apoſtles*, that thou wouldeſt vouchſafe to encreaſe it. My heart propounds vnto thee a good word. *Thou wilt not breake the bruiſed Reed, nor quench the ſmoking Flaxe.* I cary my treaſure in a veſſell of clay. The torch of *faith* I beare about me in a brittle veſſell.

Luke 17.5. *Pſal.* 27. 8. *Pſal.* 42.3. 2 *Cor.* 4.7.

veſſel. What elſe remaines there, but that with ſerious *prayers* and *ſighs*, I commend it vnto thy cuſtodie, and daily pray vnto thee for increaſe of the ſame? In the darkneſſe of this life and preſent world, make mee partaker of the heauenly light of *faith*. *Thy word is light and life*. Grant vnto me of thy mercie that by *true faith* I may ſticke vnto thy Word, and be made a ſonne of light, and life: Againſt all the tentations of *Satan*; againſt all obloquuutions of the *world*; yea againſt the cogitations of mine *owne heart*, let the comforts of thy word preuaile in me. *One word* of *ſcripture* is of more worth then *heauen* & *earth*, in that it is more firme then *Heauen* and *Earth*. Effect in mee by
Luke 21.33. thy *holy Spirit*, that I may firmly beleeue thy *Word*, and yeeld my
2 Cor. 10. 5. *reaſon*, and my *ſenſes* to the obedience of *faith*. Thy promiſes

are

are of thy meere free grace, neither do they depend vpō the condition of our worth and merits. I may therefore with most assured *faith* rely vpon them, and with my whole heart trust in thy goodnesse. By *faith* Christ dwels and liues in my heart; Conserue therefore in mee the free gift of *faith*, that my heart may bee and alwaies remaine the habitacle of Christ. *Faith* is the seede of all good workes, and the foundation of holy life; Conserue therefore, most bountifull Lord, and confirme this in me, that my spirituall harueſt, and dwelling, suffer no losse. Strengthen my *faith*; that it may ouercome the *world*, and the *Prince* of the world. Increase the light thereof, that it may daily cast forth more cleare beames outwardly. Conserue it in the midst of the darknesse of death, that it may cast a light before me

Ephes. 3.16
Gal. 2.20.

1 Ioh. 5.4.
Mat. 5.16.

to true life. Rule mee by thy *holy Spirit* that I loſe not this *faith* by conſenting vnto the luſts of the fleſh, and indulging my ſinnes againſt my conſcience. But confirme in mee that good worke which thou haſt begunne, that by perſeuerance of my *faith* I may obtaine the inheritance of *eternal life*. *Amen*.

PRAYER 3. *He prayes for the conſeruation and increaſe of Hope.*

ALmighty, Eternall, and mercifull God, I beſeech thee by the moſt ſacred wounds of thy *Sonne*, to vphold in mee the prop of ſauing *Hope*. Sometimes my heart doth waue, like a *Ship* in the midſt of the Sea: But grant thou vnto mee the ſafe and firme Anchor of immouable *Hope*, to ſtill the waues of tentations and doubts. Thou that art the God

Heb. 7. 19.
Rom. 15. 13.

of *Hope*, and all consolation. As certaine and immoueable as the truth of thy promises is; so certaine may the firmenesse of holy *Hope* be in mee. I rest vpon thy *promises*; and thou wilt not leaue me destitute of aide. My confidence is in thy *bounty*, and thou wilt not leaue mee destitute of comfort. *I know on whom I haue beleeued, and I am sure, that hee is able to keepe that which is committed vnto him by mee, against that day. I am most certainly perswaded that thou that hast begun a worke in me, wilt also finish it euen vntill the day of Iesus Christ.* There are three things that lift me vp when I am *prostrate*; that vphold mee when I am *falling*; that direct me when I am *wauering*; to wit, thy *loue* in my *Adoption*; thy *Truth* in thy Promise; and thy *power* in performance. This is the threefold *cord*, that thou letteſt down

2 Tim. 1. 12. Phil. 1. 5. Bern. Serm. 3. of the fragments of the Loaues. Col. 183.

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2 Tim. 1. 12. Phil. 1. 5. Bern. Serm. 3. of the fragments of the Loaues. Col. 183.

vnto mee into this prison, out of my *heauenly Country*, that thou maist lift mee vp, and draw mee vnto thee, vnto the sight of thy *glory*. This *Hope* is the *Anchor* of my saluation: This is the way that leadeth vnto Paradise. The *Meditation* of thy *cõmand* makes me *hope*: The *meditation* of thy *promise*, makes my heart quiet, when I *hope*. The *meditation* of thy *goodnes*, suffers me not to despaire of thy mercy. The *meditation* of my *owne frailty* suffers mee not to *hope* and trust in my selfe, or my own power and merit. By how much the lesse my *hope* is fastned on these fraile, and fluxible sands of present goods, and humane aide: By so much the more solidly, and certainly, it is stablisht vpon the firme & immouable Rocke of thy *Promise*, and celestiall things. Vnite my heart vnto thee, that I may altogether

gether pluck my ſelfe away from the world, and cleaue vnto thee with all my heart. Vnto thee I fly, as vnto the *throne of grace*, and *Altar of mercy* and *arke of the Couenant*, and *ſanctuarie of libertie*, and the *Rocke of my ſtrength*, and *hauen of my ſaluation*. In *me* there is nothing but *Sinne, Death, Condemnation.* In *thee* there is nothing but *Righteouſneſſe*, *Life*, *Health*, *Conſolation.* I *deſpaire* therefore in my ſelfe. and I *hope* in thee. I am daſhed in pieces of my ſelfe, and I am raiſed vp by thee. Let tribulations bee multiplied, ſo that thy quickning Conſolations bee preſent vnto me, and erect my *hope*. *Tribulations*, beget *Patience*; and *Patience*, *Experience*; and *Experience*, *Hope*; and *Hope* maketh not aſhamed. In thee, Lord, haue I *hoped*, let mee not bee confounded for euer. *Amen.*

Heb. 4. 16.

Pſal. 18. 2.

Rom. 5. 4.

Pſal. 31. 2.

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Heb. 4. 16.

Pſal. 18. 2.

Rom. 5. 4.

Pſal. 31. 2.

PRAYER 4. *Hee prayes for the conseruation and increase of Charitie and Loue.*

1 Iohn 4.8. ETernall and *merciful God*, who art *Charitie* and *Loue* it selfe: Grant vnto me the riches of true and spirituall *loue*. My heart is cold, my heart is earthy, O thou that art fire; O thou that art *loue*, kindle me. My heart is hard and stony, O thou that art the *Rocke*, O thou that art *loue*, soften mee. My heart is full of *Thornes* and *Thistles* of *Anger* and *Hatred*, O *father most benigne*, O thou that art *loue* weed me. I will *loue* thee, Psal. 18. 1. 2. O *God my strength, my rocke, and my tower of defence, my Deliuerer, my God, my Buckler, and the Horne of my saluation*. Whatsoeuer I see in the *Creatures* either good or excellent, all that I finde in thee, who art the *chiefe good*, more abundant

abundant and excellent. I will *loue* thee therefore with all my heart aboue all things, in whom I know there is ſuch plenty and excellency of al good. It is ſo much the better for me, by how much the more I come vnto thee, then whom there is nothing better: But I will come vnto thee, not walking on the feet of my body, but louing thee with the affection of my heart: If I deſire *beauty*, thou art the moſt *beautiful* of all: If I deſire *wiſedome*, thou art the moſt wiſe of all: If I deſire *riches*, thou art the richeſt of all: If I deſire *power*, thou art the moſt powerfull of all: If I deſire *ſtrength*, thou art the ſtrongeſt of all: If I deſire *honour*, thou art the moſt glorious of all. Thou didſt *loue* me from eternity; I wil therefore *loue* thee againe vnto Eternitie. Thou didſt *loue* mee in giuing thy ſelfe for mee: I will

loue thee againe in rendring my ſelfe vp wholly vnto thee. Let my heart be ſet on fire; let euery creature ſeeme vile vnto mee: Doe thou onely become ſweet vnto my *ſoule*. It was thy will that the *humane Nature* ſhould bee vnited vnto thy *Sonne*, by an vnſeparable vnion; How much more is it fit that my heart bee ioyned vnto thee by an vnſeparable bond of *loue*? A Diuine *loue* drew thy *Sonne* from *Heauen* to *Earth*, tyed *him* to a *Pillar* to be whipt, and faſtened *him* to the *Croſſe* to be crucified: ſhould not as feruent a flame of my *loue* lift vp my heart from *earth* to *heauen*, and binde me to thee the *chiefe good*, & that vnſeparably? I ſhould offer much iniury vnto thee and vnto my ſelfe, if I ſhould *loue* terrene, vile, and meane things, when thou haſt ſo much honoured mee, and

giuen

giuen mee ſuch large promiſes, that ſo I might loue thee. From this loue of thee, let there ariſe a ſincere *loue* of my *neighbour*. Ioh. 14. 15. Whoſoeuer *loueth* thee, (O thou *chiefe good*) keepeth alſo thy *commandements*: ſeeing that the doing of the worke is the triall of *loue*. Wherefore ſeeing that thou haſt commanded to *loue* our *neighbour*, therefore no man 1 Ioh. 4. 20. *loues* thee ſincerely, which payeth not vnto his *neighbour* the debt of *loue*. Whoſoeuer is my *neighbour* was ſo deare vnto thee, that thou diddeſt wonderfully create him, mercifully redeeme him, and bountifully call him to the fellowſhip of thy kingdome; In thee therefore and for thee I ought to *loue* my *neighbour*, whom I ſee to bee raiſed by thy bounty to ſuch an height of *glory*. Strengthen and increaſe in mee this true and ſincere *loue*,

thou that art *loue* eternall, and vnchangeable. *Amen.*

PRAYER 5. *Hee prayes for the conſeruation and increaſe of Humilitie.*

ALmighty and *mercifull God*, which art a ſeuere hater of all *Pride*; grant that I may bee the *Roſe* of *Charitie*, and the *Violet* of *Humilitie*: That I may by my deeds of *Charitie* caſt forth a good and fragrant ſmell, and thinke *humbly* of my ſelfe in my heart. What am I *Lord* in thy ſight? *Duſt*, *aſhes*, a *ſhadow*, *nothing*. Wherefore ſeeing that I am *nothing* in thy ſight, grant that I may ſeeme to my ſelfe *nothing* in mine owne ſight. Keepe downe that ſwelling *pride* that was borne together with my heart, that I may receiue the dew of thy *heauenly grace*: For the

ſtreames

ſtreames of thy grace doe not flow vpwards to the high mountaines, but are caried downwards to the low valleys of the *humble* heart. There is nothing at all mine but infirmitie, and iniquity; Whatſoeuer good thing there is in me, it deſcends from the *fountaine* of thy goodneſſe vnto me: Therefore I can challenge no good vnto my ſelfe, ſeeing that there is nothing properly mine. By how much the more I thinke *highly* of thee; By ſo much the more I thinke *baſely* of my ſelfe. Farre be it from mee, moſt gracious *Lord*, farre be it from mee, to be proud of thy bleſſings, and in reſpect of them to deſpiſe others. The treaſures of thy *riches* thou didſt leaue in the cheſt of my heart, as many and as great as it pleaſed thee: *God* forbid that I ſhould attribute them vnto mine owne worth, and aſcribe them vnto

vnto my *selfe*. Thou didst kindle in my heart, by thy *Spirit*, the fire of pietie and loue; grant, I beseech thee; that I may couer it with the ashes of *humilitie*. How little is the honour that by man is giuen vnto man? How little is the praise wherewith man is graced by man? But *hee*, *O most mighty Creator*, is great indeed, that is great with thee. Hee that pleaseth thee, pleaseth the true *prizer* of things: But no man pleaseth thee, vnlesse he *displease* himselfe. Thou art the *life* of my life: Thou art the *soule* of my soule; I therefore resigne my life and soule into thy hands, and with an humble heart cleaue fast vnto thee. Let thy *Highnesse* looke vpon my *lowlinesse*; Let thy *loftinesse* looke vpon my *baseneſſe*. Alas, why doe I so desire to bee extolled in the world, seeing that there is nothing

Psal. 113.7.

thing in the world to be desired? Why doe I so much lift vp my selfe, when as the yoake of sinne doth so keepe mee downe: Let the goad of thy godly feare prick my heart, lest it dye of the most dangerous disease of spirituall *tumour*. Let my sinnes which are innumerable bee alwaies in my sight. As for my good workes let them bee buried in obliuion. Let the remembrance of my sinnes make mee more sorrowfull, then the glory of any worke that I doe seemingly good, but indeed vncleane and imperfect, merry and ioyfull. In thee alone doe I reioyce and glory, who art my *ioy* and my *glory* for euer. *Amen.*

Prayer

PRAYER 6. *Hee prayes for the the gift and increase of Patience.*

ALmighty, Eternall, & mercifull God, with humble sighes I implore thy *grace*, that thou wilt grant vnto mee true and sincere *Patience*. My flesh coueteth after things pleasing vnto it, that is, soft and carnall; and refuseth *patiently* to indure things contrary. I beseech thee powerfully to represse in mee this desire of the flesh, and vnder-prop my weakenesse with the power of *Patience*. O *Christ Iesu*, thou *Doctor* of *patience*, and obedience, furnish me within with thy *Holy Spirit*, that I may learne of thee, to renounce mine owne will, and *patiently* to beare the *Crosse* that is layd vpon me: thou enduredst for me things more grieuous then thou layest vpon mee; and I haue deserued more

Mat. 11. 29.
Mat. 16. 24.

more grieuous puniſhment then thou inflicteſt. Thou didſt beare the *Crowne* of *Thornes*, and the burden of the *Croſſe*; thou didſt ſweat *blood*; thou didſt tread the *Wine preſſe* for me: Why there- *Eſay 63. 3.*
fore ſhould I refuſe with *patience* to endure ſuch ſmall ſufferings and afflictions? Why ſhould I be loth to be made conformable vnto thy ſorrowfull *Image* in this life? And thou didſt drinke of the *Torrent of Paſsions in the way*: *Pſal 110. 7.*
why then ſhould I deny to drink a ſmall draught out of the cup of the *Croſſe*? I haue by my ſins deſerued eternall puniſhmẽts: And why ſhould not I ſuffer a little in this world a fatherly correction? Thoſe that thou frõ eternity be- *Rom. 8. 29.*
fore the foundatiõs of the world were layd, didſt foreknow, thou haſt decreed that they ſhould bee made conformable vnto the *Image* of *Chriſt* in the time of this life.

life. Therefore if I ſhould not endure *patiently this conformity* by the *Croſſe*; I ſhould deſpiſe thy holy and eternall counſell concerning my ſaluation, which far be from me thy vnworthy *ſeruãt*. It is for *tryall* and not for *deniall* that thou doeſt ſo exerciſe mee with ſundry *calamities*. As much of the *croſſe* and *tribulation* as thou layeſt vpon mee; ſo much *light* & *conſolation* doſt thou conferre vpon mee: neither is my *chaſtiſement* increaſed ſo much
Rom. 8. 18. as my reward is. The ſufferings of this life are not worthy of that heauenly conſolation which thou ſendeſt in this life, and that heauenly glory which thou promiſeſt in the life to come. I know
Pſal. 91. 15. that thou art with me in trouble; why therefore ſhould I not reioyce rather for the preſence of thy *grace*, then be ſorrowfull for the burden of the *Croſſe* that is laid

laid vpon mee? Lead mee which way thou wilt, thou best *Master* and *Teacher*, through *thornes* and *bushes* I will follow thee; onely doe thou draw me, and make me able to follow thee. I submit my head to be crowned with *thornes* being fully perswaded that thou wilt hereafter crowne mee with an euerlasting *Crowne* of *Glory*, *Amen*.

PRAYER 7. *Hee prayes for the gift and increase of Gentlenesse and Meekenesse.*

O *Most gracious Lord*, that dost so louingly and kindly inuite vs to repentance, and with such long patience dost waite for our conuersion; giue vnto me the *riches* of *long suffering* and *meekenesse*. The fire of *anger* doth flame in my heart, as often as I receiue the least detriment from my *neigh-* Rom. 2. 4.

neighbour: Therefore I humbly pray thee, that by thy *spirit*, thou wouldest mortifie this sinfull affection of my *flesh*. What hard words, harder blowes, and most hard punishments did thy beloued *Sonne* endure for me? who when he was repoached, reproached not againe, but referred all to *him* that iudgeth all things most righteously. What *Pride* is this therefore, and *stubbornnesse* in me, that I miserable and mortall dust of the *earth*, and *ashes*, cannot endure a rough word, and ouercome with *meekenesse* of heart the offence giuen me by my *Neighbour? Learne of me, O learne of me, for I am meeke and humble in heart*; thou cryest out O *Christ*. Receiue mee, receiue mee, with sighs I humbly intreat thee, into that *Practick* schoole of thy *spirit*, that I may learne there true *meekenesse*. With what grieuous and

1. *Pet.* 2. 23.

Mat. 11, 19

and diuers ſins *doe* I offend thee, moſt *gracious Father*, whoſe daily pardon I ſtand in need of! Why therefore doe I being a *man* harbour anger againſt *man*; and preſume to aske pardon of thee, who art *Lord* of *Heauen* & *earth*. Were it not abſurd for mee to take no pity vpon *man* that is like vnto my ſelfe, and to aske of thee, *Lord*, indulgence of my ſins? Vnleſſe I ſhall remit vnto my *neighbor* his offēces, neither can I hope for remiſſion of my ſins. Therefore, moſt bountifull *Lord*, that art of much mercy and long ſuffering, giue vnto me the *ſpirit* of *Patience* and *meekeneſſe*, that I do not preſently conceiue anger when my *neighbor* offendeth me, but that I may ſhun it, as the Enemy of my *Soule*: or if it ſteal vpon me vnawares, I may preſently lay it aſide. Let not the *Sunne* ſet vpon mine *Anger*, leaſt it depart

Eccle. 28.3.

Mat. 18.35

Epheſ. 4.26

as

as a witneſſe againſt me; Let not *ſleepe* ſeize vpon mee whilſt I am angry, leſt hee deliuer mee in my anger to *death* his *ſiſter*. If I deſire to take reuenge of mine *enemy*, why doe not I ſet my ſelfe againſt my anger, which is my greateſt, and moſt hurtfull enemy, ſeeing that it kils the *ſoule*, & makes mee ſubiect to *eternall death*? Set a watch before my mouth, & giue me prudence to gouerne the actions of my life, that I offend not my *neighbour* either in word or deed. Grant that I may bee vnto my *neighbour* by the fragrant ſmell of my Vertues, a ſweet ſenting *Roſe*: And not by offences and detractions a pricking *thorne*. Grant *good Ieſu*, that I may inſiſt in the footſteps of thy *meekneſſe*, and with a ſincere heart *loue* my *Neighbour*, *Amen*.

Prayer

PRAYER 8. *Hee prayes for the gift and increaſe of Chaſtitie.*

HOly *God*, thou which art a louer of *modeſtie*, and *chaſtitie*, and a ſeuere hater of filthineſſe and luſt, for *Chriſt* his ſake the moſt chaſte *Bridegroome* of my *ſoule*, I entreat thee, to worke and encreaſe in mee true *chaſtitie* inward and outward, of the *ſoule*, and of the *body*, of the *Spirit* and of the *fleſh*: and contrariwiſe to extinguiſh the fire of euill concupiſcence that is in my heart. Let the holy feare of thee wound my fleſh, that it ruſh not headlong into the fire of luſt. Let the *celeſtiall loue* carie my ſoule vp vnto thee, that it cleaue not through inordinate loue vnto the vnſauourie things of this world. Showre downe vpon mee the ſtreames of thy heauenly *grace*, that

that the flames of *concupiſcence* may thereby be extinguiſhed, as fierie darts are in the water. My *ſoule* was created after thy *image*, and repaired againe by *Chriſt*. I ſhould offer great iniurie vnto thee therefore my *Creator*, and *Redeemer*, and vnto my ſelfe alſo, if I ſhould beblacke the beautifull face of my *ſoule* with the ſmoake, and ſtaines of diſhoneſt *loue*.

*Epheſ.*3.17. *Chriſt* dwelleth in my heart; The

1.*Cor.*3.16. *holy Ghoſt* dwelleth in my heart: Let him therefore repleniſh me with the power of his *grace*, and the larges of his ſpirituall gifts, that I may be holy in Spirit, and holy in bodie. Without holineſſe

1 *Cor.*7.34. no man ſhall ſee thee, who art the moſt pure light: As much therefore as thy beautifull viſion is to be loued, and deſired, ſo deteſtable and odious, let the decreaſe and loſſe of *chaſtitie*, be vnto me.

*Heb.*12.14. The *holy Spirit* is made ſorrowfull

rowfull with the ſparkes of filthy ſpeeches: How much more then with the flaming fire of luſt. The very *appetite* of luſt is full of anxietie and follie. The *act* is full of abomination, and ignominie: And the *end* is full of repentance and ſhame. The *heat* thereof aſcendeth vp into *Heauen*, and the *ſtinke* thereof deſcendeth euen vnto *hell*. Why therfore ſhould I open the doore of my *ſoule* to this moſt filthy Enemie, and receiue him euen into the inward chamber of my heart? Giue vnto me, thou *God* of holineſſe and fortitude, thou *Lord of Hoſts*, giue vnto mee the ſtrength of the *Spirit*, that I may ouercome that enemie, which within me fighteth againſt mee: Grant vnto mee, that I may not onely abſtaine from vnlawfull embracings, and outward acts of filthineſſe, but alſo that I may be freed

Ephes. 4. 30.

Bernard of conuerſion chap. 12.

freed from the inward flames and desires thereof: seeing that thou doest not onely require a pure *body*, but also a pure *heart*, and doest behold with thy most pure eyes, not onely the outwards, but the inwards also. Crucifie in me (O *Christ* thou which wast crucified for mee) my flesh and the concupiscence thereof I beseech thee.

PRAYER 9. *Hee prayes for contempt of earthly things.*

HOly God, heauenly Father, I call vpon thee through thy beloued *Sonne*, that with thy *holy Spirit* thou wouldest withdraw my heart from *earthly things*, and lift it vp vnto the desire of *heauenly things*. As fire by *Nature* doth fly vpwards: so let the spirituall fire of loue and deuotion kindled in my heart tend to *heauenly*

uenly things. What are all theſe *earthly things?* They are more brittle then glaſſe, more mouable then *Euripus*, more changeable then the winds. I were a foole therefore, if I ſhould ſet my heart vpon them, and ſeeke reſt for my *ſoule* in them. We muſt leaue all *earthly things* when wee die, though it bee againſt our wills. Grant therefore that with a free and voluntarie affection of the heart, I may firſt forſake them. Mortifie in mee the loue of the *world*, that the loue of thee may increaſe in me, Preſerue mee by the aide of thy *holy Spirit*, that I ſettle not my loue on *this world*, leſt my heart become *worldly*. *The figure of this world paſſeth away*, the momentanie *glory* thereof paſſeth away; The deſolution both of *Heauen* and *Earth* is at hand; Bend my heart therefore, that I may become a louer of

1 Cor. 7. 31.

the life that lasteth for euer, and not of this world which soone
1 Ioh. 2.16. flyeth away. *Whatsoeuer is in this world, is concupiscence of the flesh, concupiscence of the eyes, and pride of life.* But how vaine a thing is it to loue the *concupiscence of the flesh?* How dangerous a thing is it to indulge the *concupiscences of the eyes?* How hurtfull a thing is it to make choice of the *pride of life?* Hee cannot truely loue
Luk. 15. 16. *Christ*, which is the heauenly *bread of life*, that is full with the *earthly Acornes of the Swine*. Hee cannot freely fly vp vnto *God*, whose *heart* is held captiue with the loue of this *world*. The loue of *God* cannot enter in there, where the *heart* is *full* with the loue of this *world*: Quench in me therefore, O *God* my *loue*, the desire of *earthly things*: Take from me this bond of the loue of the *world*; scowre the vessell of my *heart*,

heart, that I may loue thee with ſincere loue, and cleaue vnto mee with a *perfect heart*; Alas why ſhould I loue thoſe things which are in the *world*, ſeeing that they cannot ſatisfie my *ſoule* which was created for eternity, nor recompence mee againe loue for loue? *Him* ſhall my *ſoule* loue, with whom ſhee ſhall dwell for euer. Thither will I ſend before the deſires of my *heart*; where eternall *Glory* is prepared for me. Where my *Treaſure* is there ſhal my *heart* be alſo. Giue vnto mee the wings of a *Doue*, that I may fly on high vnto thee, and hide my ſelfe in the holes of the *rocke*: leſt the hell *hunter* catch mee in the ſnares of this *worldly loue*, and draw my *ſoule* again to *earthly things*: Let all the *world* waxe bitter vnto me, that *Chriſt* alone may become ſweet vnto my *ſoule*, *Amen*.

1. *Ioh.* 2. 15.

Mat. 6. 21.

Pſal. 68. 14.

PRAYER 10. *He prayes for deniall of Himselfe.*

O *Iesu Christ, Sonne* of the *liuing God*, which proclaimest in thy word; *Whosoeuer will be my disciple, let him deny himselfe, take vp his crosse, and follow me*; I intreat thee by thy most sacred *death* and *passion*, to perfect in me, that denial of my selfe which thou requirest. I know it is easier to forsake all other *creatures*, then to deny *himselfe*. That which I cannot therefore in my selfe perfect, perfect thou in mee I beseech thee. Let the desires of mine owne will keep silence, that I may hearken vnto thy *diuine Oracles*. Let the rooty strings of the *loue of my selfe*, be rooted out of my *heart*, that the most sweet plants of diuine loue may grow in me: Let me die wholly vnto

Mat. 16.24

my

my ſelfe, and mine *owne* concupiſcences, that I may liue wholly vnto *thee,* and thy *will.* My *will* is changeable and moueable, wandring, and vnconſtant; Grant therefore that I may ſubmit my *will* to thy *will,* and cleaue inſeparably vnto thee, who art alone the immutable, & eternall good. Then doe *diuine vertues* grow in vs, when *naturall ſtrength* decaies in vs: then at length are our workes done in *God,* when our owne will is mortified in vs. Then are we truely in God, and liue in him, when we are annihilated and made nothing in our ſelues. Therefore, O thou true *life,* mortifie in mee mine owne will, that I may begin truely to liue vnto thee. Whatſoeuer in vs ought to be approued, and pleaſe *God,* muſt from him deſcend vpon vs; Therefore to *God* alone muſt all good be aſcribed, and to

Iob. 3. 21.

Act. 17. 28.

him must we leaue that which is his owne. Whatsoeuer doth *shine* and *glitter* in vs, doth come from the *eternall* and *immutable light*, which lighteneth the darknes of our mindes. Let our light
Mat. 5.16. therefore so shine before men, not that wee our selues, but that *God* may thereby be glorified: O *Christ* thou which art the *true light*, kindle this light of true knowledge in my mind. O *Christ* thou which art the *true Glory* of thy *Father*, worke in my *heart* this abnegation of mine owne honour. It is better for mee, in in thee, then in my selfe. Where I am not, there am I most happy. My *infirmitie* desires to bee strengthened by thy *vertue*; my *nothing* lookes vp vnto thy *being*.
Mat. 6.10. Let thy *holy will be done* in the *Earth* of my *Flesh*, that thy *heauenly Kingdome may come* into my *soule*. Mortifie in me the *loue*

of

of my ſelfe, and of mine *owne* Honour, that it may not hinder the *comming of thy Kingdome*. If it bee the *totall good* of man to *loue God*, then it muſt needs be the *totall euill* to *loue himſelfe*. If it bee the nature and propertie of the *true good* to *communicate* it ſelfe; then ſurely mans loue of *himſelfe* muſt needes bee a *great euill*, becauſe he challengeth his own and others good vnto *himſelfe*. If all *Glory* bee due vnto *God* alone, then is it ſacriledge to challenge *Honour*; for he that challengeth it, challengeth that which is anothers. Extinguiſh in mee this loue of my ſelfe, and mine owne Honour, O *Chriſt* bleſſed for euer, *Amen*.

PRAYER 11. *He prayeth for conqueſt ouer the World.*

ALmighty, *Eternall*, and *mercifull God*, *Father* of our *Lord Ieſus Chriſt*, giue vnto mee the grace of thy *holy Spirit*, that I may get the *conqueſt* ouer all the tentations of the *world*. The *world* ſets vpon me with *hatred*, with *flattery*, and *peruerſe examples*; Teach me to contemne the *hatred* of the world, to decline her *allurements*, and to fly the imitation of euill examples. What can the *world* with her *hatred* doe againſt mee, if thy grace like a *buckler* protect me? What ſhall it hurt mee though *all men* ſhould perſecute mee with *hatred*, if thou my *God* embrace me with loue? Againe, what ſhall it profit me, though *all men* ſhould loue me, if the furie of *thine anger* ſhall

ſhall purſue me? The *world* paſſeth away, the hatred of the *world* paſſeth away; but the onely *grace* of *God* alone endureth for euer. Remoue therefore, O *God*, out of my *heart* that inordinate feare, that I be not afraid of the hatred and perſecution of the world: but ingraffe in my *ſoule* a full confidence, and an ardent heat of the *ſpirit*, that I may learne to contemne all worldly things, becauſe they are tranſitorie clouds? Why ſhould I feare in reſpect of them that kill the *body*, but cannot kill the *ſoule*? I will rather reuerence & fear him that is able to caſt, not onely the *body*, but the *ſoule* alſo into the euerlaſting fire of *Hell*. *Our faith is the victorie that ouercommeth the world.* For by *faith* wee haue an *eye* vnto the ioyes to come, that ſo we may with patience endure theſe preſent ſorrowes. By *faith* wee rely vpon

Mat. 10.28

1 Ioh. 5.4.

the diuine goodneſſe, that ſo wee may abide humane hatred. Neither doth the *world* aſſault me on the left hand onely with her hatred, but on the right hand alſo ſhe laboured to enſnare me with her fawning allurements. Shee hath a *ſting* in her *tayle*, but ſhee hath a *ſmooth face* : Grant vnto me therefore, O *Chriſt*, a taſte of the ſweetneſſe of the *heauenly ioy*, that I may loſe the taſte of *earthly things*. The taſte of my *ſoule* is corrupt, and coueteth after earthly things, and the contempt of the worlds allurements doth ſeeme bitter vnto it : But thou, the true prizer of things, haſt taught me to loath the intiſements of the world, and wouldſt haue my ſoule to ſoare aloft after heauenly things. Turne away therefore, O turne away my *heart* from the allurements of the *world*, that being turned vnto thee,

thee, it may enioy the true and ſpirituall delights. What haue theſe things profited the louers of the *world* being dead, to wit; *Vaine glory, ſhort pleaſure, ſlender power?* What hath the momentany pleaſure of the fleſh, and ſtore of falſe riches profited? Where are they now, that not many dayes agoe were here with vs? There remaines nothing of them but *aſhes* and *wormes*. They did eate and drrink being ſecure, they paſſed their life, being made drunke with carnall pleaſure, but now their *fleſh* is here giuen to the *wormes* for meat, and their *ſoule* is there tormented in euerlaſting *fire*. All their *glory* is falne like the flower, and like graſſe withered. Suffer me not O *God*, to follow their ſteps, leſt that I come to the ſame terme of miſerie. But by the victorie of the *world*, lead mee vnto the

Crowne

Crowne of *Cœlestiall Glory*, *Amen*.

PRAYER 12. *He prayes for consolation in aduersitie, and true tranquility of the mind.*

MOST *gracious Father, God of all hope and consolation,* 2 Cor. 13. grant vnto mee in all aduersities thy quickning comfort, and true tranquility of the *soule*. I feele much straitnesse in my *heart*, but thy consolations shall make glad Psal. 94. 19 my soule. Vaine and vnprofitable is all the comfort of the world, in thee alone is the strength & sustentation of my *soule* : The waight of diuers calamities presseth mee sore; but thy inward speaking vnto me, and thy comfort maketh it light. No creature Psal. 51. 14. can make mee so sorrowfull, but thou canst make mee much more glad with the *spirit of gladnesse* :

No

No aduerſities can ſo ſtraiten my heart, but thy *grace* can much more inlarge it. The fiery heat of ſundry calamities oppreſſeth me; But the taſte of thy ſweetneſſe, brings an acceptable cooler vnto mee. Riuers of *teares* diſtil from mine eyes; but thy moſt bountifull hand doth wipe them all away. As thou didſt ſhow thy louing countenance to *Stephen* the firſt Martyr, euen in the very heat when his enemies ſtoned him: ſo vouchſafe to giue vnto mee in all aduerſities the ioy of thy comfort. As in the moſt grieuous *Agony* of death, thou didſt ſend an *Angell* vnto thy *ſonne* for a Comforter. So in this my *Wreſtling* ſend I beſeech thee thy *holy Spirit* to vphold me. Without thy ſupport I fall downe vnder the burthen of the *Croſſe*. Without thy helpe by the aſſault of ſundry aduerſities, I

Reu. 7. 17.

Act. 7. 56.

Luke 22. 43.

am

am cast downe flat, extinguish in me the loue of the *world*, and of the *creatures*: so shall not the calamities of this *world*, nor the changeablenesse of the *creatures*, bring any bitternesse vnto mee. Hee that with all his *heart* doth cleaue vnto the *world* and the *creatures*, can neuer be made partaker of the true, and eternall rest. For all *terrestriall things* are subiect to continuall alterations and changes. But he which doth not adhere vntò the present goods of this life, with an inordinate desire; will not bee grieued much with the losse of the same. Poure out, Poure out, *O God*, the loue and desire of the *world* out
2. *Kin* 4. 3. my heart; that the *celestiall Eliseus*, may poure into the *pitcher* of the *widow*, that is, into my soule deuoid of earthly *comfort*, the *oile* of *celestiall ioy*. Let all *earthly things* bee troubled, and changed,

changed, and turned vp and downe : Yet notwithſtanding thou art the immoueable foundation, and moſt firme *Rocke* of my *heart*. Can a poore & weake *creature* diſturbe the quiet of my *ſoule*, which I poſſeſſe in thee my *Creator* ſure and immoueable? Can the waues of the *world* that moſt vnquiet *ſea* caſt downe the *Rocke* of my *heart*, which I haue fixt in thee the chiefe and immutable *good*? No: for, *thy peace paſſeth all vnderſtanding*, and ouercommeth the inuaſion of all aduerſities. Which inward *peace*, moſt bountifull *Father*, I begge at thy hands with moſt humble ſighs. *Amen.* *Pſal.* 73.26

PRAYER 13. *He prayes for victorie in tentations, and custody from the deuils treacheries and innasions.*

BE present vnto me, thou *God* of *Zebaoth*, thou *GOD of strength* and *mercy*, that I yeeld not vnto the tentations, and inuasions of *Satan*; but being safe by thy guard, and vpholden by thy aide, I may become at length the
2 Cor. 7. 5. *conqueror*. Within are *feares*, without are *fights*. For within, the *deuill* doth wound my soule,
Ephes. 6. 11. with venemous and fierie darts of tentations. Without, hee wearies me with sundry aduersities, and a thousand kinds of treacheries. Hee is a *Serpent* for his subtiltie and falacie. He is a *Lyon* for his violence and inuasion. He is a *Dragon* for his *crueltie* and oppression. He attempted to assault the

the very *Captaine* of the heauenly *hoſt*, and will hee ſpare mee a *common Souldier?* Hee did not doubt to ſet himſelfe in oppoſition againſt the very *Head*: and and what wonder then if he goe about to ouerthrow a weake *member* of the Myſticall *body?* There is no *valour* in mee to withſtand him being ſtronglier armed. There is no *wiſdome* in me to eſcape the ſnares, and gins of of this Enginer, that hath a thouſand ſtratagems; To thee therefore with humble ſighs doe I betake my ſelfe, whoſe *power* cannot be termed, & whoſe *wiſdome* cannot be numbred. Be preſent with mee, O *Chriſt*, thou which art the moſt ſtrong *Lyon* of the Tribe of *Iudah*, that in thee and through thee I may be able to get the conqueſt ouer that *Lyon* of *Hell*. Thou haſt fought & ouercome for me; Fight likewiſe and ouer-

Math. 4. 3.

Rev. 5. 5.

ouercom in me, that thy ſtrength may bee perfected in my weakneſſe. Enlighten the eyes of my minde, that I may diſcerne the
2 Cor 12. 9. treacheries of *Satan*. Direct my feet that I may eſcape his hidden ſnares. Let the victorie in tentation bee a teſtimonie vnto my *heart* of my heauenly regeneration. Let the preſence of thy *grace* confirme vnto me the promiſe of Victorie. Furniſh mee and arme me with the ſtrength of thy for-
1 Cor. 6. 3. titude, that in this *combate* I may be able to ſtand; and hereafter iudge him, of whom I am now oppugned. The more in number, and the more dangerous, the treacherous aſſaults of this Enemie are: The more ardently do I fly vnto the aide of thy mercie. One while hee inſpires into mee the vnſatiable deſire of *earthly things*, that hauing bound me in the fetters of *Auarice*, hee may leade

leade me out of the way of righteouſneſſe. Another while he inflames mee with the *fire of anger*, that my heart may burne within me till I haue done my *neighbour* ſome miſchiefe. Another while he ſollicits mee to *luſt*, and the *loue* of *pleaſures*. Another while he ſuggeſts into my minde *Enuy* and *Ambition*. Before he precipitates and throwes me headlong into ſinne: hee perſwades mee it is lighter then the *aire*, or a *feather*, or an *Autumne leafe*, and this is to make me ſecure. And when he hath precipitated me into ſin, then he tels me it is greater then the *Vniuerſe of Heauen and earth*, and more waighty then the *ballance* of *Gods mercy*; and this is for to make mee to deſpaire. Theſe ſo many and ſo great and treacherous aſſaults and fallacies I cannot foreſee: How much leſſe then ſhall I bee able of my ſelfe

ſelfe to eſcape them? Vnto thee therefore doe I fly, who art my ſtrength, and the *Rock* of my fortitude for euer. *Amen.*

PRAYER. 14. *Hee prayes for a bleſſed departure out of this life, and for a bleſſed* Reſurrection *vnto life euerlaſting.*

O *Ieſu Chriſt, Son* of the euerliuing *God*, thou that waſt crucified and raiſed vp again for vs, thou that didſt deſtroy our death, by thy death, thou that haſt merited by thy *reſurrection* a bleſſed reſurrection for vs vnto life euerlaſting: I worſhip thee, I pray vnto thee, with my whole heart, the onely true *God*, together with the *Father* and the *holy Spirit*, to grant vnto me a happie egreſſe out of the miſeries of this world, and a bleſſed ingreſſe in the Reſurrection, and in the day

day of Iudgement vnto life euerlasting. I know that there is an appointed terme of my life in thy diuine determination: And that after *death* followes Iudgement; *Heb. 9.27.* Be present with me in the houre of death, thou that sufferedst death for me on the *Crosse*: Protect me in the *Day of Iudgement*, thou that wast for mee vniustly condemned. When the *Tabernacle* of this my *earthly house* shal be *2.Cor.5.1.* dissolued, Lead my *soule* into an habitation in my *heauenly Countrie*. When my *eyes* shall be darkned in the *agony of Death*; Kindle in my *heart* the light of sauing *faith*: When my *eares* shall bee stopped in the houre of death; Speake vnto me inwardly by thy *spirit* and comfort me. When a cold sweat doth come forth out of my dying members, Make me to remember thy *bloody sweat*, *Luke 22.44.* which is a sufficient ransome for my

my sinnes, and a defensiue remedie for me against death. In thy *sweat* there appeareth *feruencie*, in thy *blood* a *price*, and in the running downe thereof *sufficiencie*. When my *speech* shall begin to faile mee in that last agonie; grant that I may sigh vnto thee by the *grace* of thy *holy Spirit*. When those extreme distresses seize vpon my *heart*; Bee thou present with mee by the consolation, and helpe of thy quickening grace; and take mee into thy charge and tuition when al other creatures deny mee aide. Grant vnto me that I may patiently endure all horrors and troubles, and bring my *soule* at length out of this prison. I beseech thee by thy most sacred wounds which thou enduredst in thy Passion vpon *Crosse* for mee, to grant vnto mee that I may quench those fierie darts of *Satan*; wherewith hee

doth

doth ſtrike at me in the houre of death. I beſeech thee by thoſe moſt bitter torments which thou ſufferedſt, that I may bee able to endure and ouercome all the violent inuaſions of the *Infernall Powers*. Let my laſt word in this life be the ſame with which thou didſt conſummate all vpon the *Croſſe*, and receiue my ſoule, which thou haſt redeemed with ſo deare a price, when I ſhal commend it into thy hands. Let a bleſſed *Reſurrection* follow a bleſſed *death*: In that *great Day* of thy ſeuere *Iudgemeut*, deliuer mee from that cruell ſentence: thou which in my life didſt with thy readie helpe protect mee. Let my ſinnes bee couered with the ſhadow of thy *grace*, and ouerwhelmed in the bottome of the Sea. Let my ſoule be bound into the bundle of the liuing, that with all the *elect* I may come in-

Luke 23.46

Pſal. 32. 1

Mich. 7. 19.

1 *Sam.* 25. 29.

to

to the *fellowship* of euerlasting ioy. *Amen.*

A daily exercise of Piety.

THE FOVRTH PART.

Supplications for others.

THE ARGVMENT.

The Meditation of our neighbours wants and indigencies, concernes the common good and welfare of the Church, and Commonwealth, and lookes vpon others miseries, as if they were our owne. This is the fruit of true & sincere charity, which binds vs all together into one mysticall body, vnder one Head, which is Christ; and commends vnto vs a serious care of the whole Church, and of all the particular members thereof. That is not a true member of the body which labours not, as much as in it lyes, to preserue in safety the whole structure of the body; That is not a true member of the body, which suffers not with a fellow member that suffereth. And the same reason is of force in the Mysticall body of Christ. Whosoeuer there-

ther, for he is a true, and a liuing member of the Christian Church, let him daily pray for the conseruation of the word, for Pastors and People, for Magistrates and subiects, and for his Oeconomicall and household estate. For these are those three Hierarchies and holy Magistracies appointed by God for the safety & preseruation of this life, and for the propagation & increase of the heauenly Kingdome. Let him pray also for his kinsfolke, and his Benefactors to whom he must acknowledge himselfe to be bound in some speciall bond of duty. Let him pray for his Enemies & Persecutors, & seriously desire their conuersion & saluation. Let him pray likewise for all those that are afflicted and in misery, and shew himselfe to be moued with a fellow-feeling of their calamities.

PRAYER I. *He prayes for the conseruation and continuance of the Word, and for the propagation and encrease of the Church.*

ALmighty, Eternall and mercifull God, Father of our Lord Iesus Christ, that by thy holy Spirit, doest gather thy Church out of mankinde, and in it doest

keepe the *Celestiall doctrine* committed vnto it: In humility I adore and worship thee, and pray vnto thee, that thou wouldest be pleased to continue vnto vs the saving doctrine of thy Word inviolable, and euery day propagate and enlarge the bounds of thy *Church*. Thou hast of thine infinit *mercy* lighted vnto vs, that were in the darkenesse of this world, the light of thy Word; suffer not therefore the clouds of humane traditions to extinguish it, or to obscure it. Thou hast giuen vnto vs thy *word* for the wholesome meate of our *soules*: suffer it not therfore by the delusion of the *deuil*, & the corruptiō of men, to be turned into poyson. Mortifie in vs the sinfull lusts of the *flesh* that thirsteth after *earthly things*, that so we may taste the spirituall delicates of thy *word* which is that heauenly *Manna*:

Reuel. 2. 7.

No

No man can feele the ſweetneſſe thereof, but he that wil taſte: and no man can taſte, whoſe *palate* is corrupted with abundance of worldly delights. Thy *word* is the *word of ſpirit and life*, of *light*, and *grace*; Take away therefore the carnall affections, and the corrupt ſenſes of our hearts, that it may ſhine to vs within, and be a light to leade vs vnto the light of *euerlaſting life*. From the light of the *word*, let there ariſe in our hearts the light of ſaving *faith*, that in thy light we may ſee the light: in the light of thy *Word* the light of thy *Sonne*. As in the old time that *heauenly Manna* deſcended in the wilderneſſe with a wholeſome deaw: ſo likewiſe by the hearing of thy *Word*, let our *hearts* bee filled with the fire of the *Spirit*, that our cold and lukewarme fleſh may be excited, and may bee tempered a-

John 6.69.

Pſal 36.11.

gainst the boilings of sinfull lusts. Let the seed of thy *Word* take deepe root in our hearts, that by the dewe of the *holy Spirit* watering it, it may bring forth wholesome fruit, and plentifull increase, like standing *corne*. Protect, *O Lord*, the *Vineyard* of thy *Church*, in which thy *Word* is as *seed* scattered, and as *fruit* is gathered vnto euerlasting life: set an *hedge* of *Angelicall* guard round about it, that the *wilde Boares*, and the *Foxes* breake it not downe: The *wilde Boares* by violent persecutions, and the *Foxes* by fraudulent delusions. Erect vp in it an high *Tower* of thy fatherly *Prouidence*, that by thy *custodie* it may be free from all deuastation. But if thou shalt at any time thinke good to *presse* the *Grapes* of this *Vineyard* in the *presse* of the *Crosse*, and of *calamities*, let them bee ripened first by

Psal 80.9. *Isay* 5.2.

by the heat of thy *grace*, that they may yeeld the moſt delicious fruits of *faith* & *patience*. Whatſoeuer is put into the root of the *Vine branch*, is conuerted in the Grapes, into the moſt ſweet liquor of *Wine*: Grant, I beſeech thee, that whatſoeuer ſhall happen vnto vs in this life, whether *ſcoffings*, *perſecutions*, *praiſes*, or whatſoeuer elſe, our ſoules may turne into the wine of *Faith*, *Hope*, and *Charitie*, and into the fruit of *Patience*, and *Humilitie*. Out of this *militant* Church tranſlate vs at length into the *Church Triumphant*. And let this *Tabernacle* of clay be changed into that moſt beautifull, and euerlaſting *Temple* of the heauenly *Ieruſalem*. *Amen*.

PRAYER 2. *Hee supplicates for Pastors and their Hearers.*

O *Iesu Christ, Sonne* of the *liuing God*; our alone *Media-*
Ephes.4.11. *tor* and *Redeemer*, who being exalted to the right hand of the *Father*, doest send *Pastors* and *Teachers* of thy *word*, by whose *ministerie* thou doest gather together vnto thee thy *Church* amongst vs: I humbly entreat thee, the onely true *God* together with the *Father* and the *holy Spirit*, to gouerne these thy *Ministers* in the way of *truth*, and to turne the hearts of their *hearers* vnto the true obedience of the *faith*. There is no state of humane life, no kinde of men that is more obnoxious to the hatred and treacheries of *Satan*, then the *Ecclesiasticall Ministerie* of thy *Word*; Defend them therefore by the buckler

buckler of thy *grace*, and furbiſh them with the ſtrength of *patience*, that *Satan* by his ſleights may not ſupplant them. Giue I beſeech thee, vnto thy *Miniſters*, that knowledge that is neceſſarie for them, and a pious vigilahoie in all their actions, that they may firſt learne of thee, before they preſume to teach others. Gouerne and illuminate their hearts by thy *Spirit*, that being in the place of *God* they preach nothing elſe but diuine *oracles*. Let them feed the *flocke* that is committed vnto them, which was bought and redeemed with thy precious *blood*; Let them feed the *flocke* out of true and ſincere loue, and not for Couetouſnes & Ambition. Let them feed them with their *mind*, with their *mouth*, and with their *workes*. Let them feed them with the *Sermon* of the minde; with the *exhortation* of the word,

1 Pet. 4 11

Act. 20. 28.

Ioh. 21. 15.

Bern. 2 Sermon of the Reſurrection. Col. 134.

and with their owne *example*, that they may be followers of his steps, to whom the cure of the *Lords flocke* was three seuerall times commended. Excite them, that they may watch ouer the soules that are committed vnto them, as beeing to giue a strict account for them in the day of *Iudgement*. Whatsoeuer they exhort by the word of their holy preaching; let them studiously labour to demonstrate in their actions, lest that being lazie in *themselues*, and negligent to worke, they labour in vaine to stirre vp *others*: Vnto what good workes soeuer they inflame others, let them first burne in the same themselues, by the fiery heat of the *Spirit*. Before the words of *exhortation* bee heard, let them first proclaime by their *workes*, whatsoeuer they shall speake with their *tongues*. Thrust forth

Heb. 13. 17.

Greg. 3. booke of Pastor. Cure. *chap.* 6.

forth faithfull *labourers* into thy *harueſt*, that they may gather together many handfuls of the *Saints*. Open likewiſe the hearts of the *hearers*, that they may receiue the *ſeed* with holy obedience. Giue vnto them thy *grace*, that with a pure heart they may keep thy holy *word* cõmitted vnto them, & bring forth plentifull fruit with patience. Let them harken attentiuely, let thẽ heare carefully; let them *practice* fruitfully, that the *word* which is preached vnto them, for want of *faith* condemne them not in the *laſt day*. There is a notable promiſe of thy bounty, that thy word ſhall not return vnto thee ſpoken in *vaine*. Be mindfull of this thy promiſe, and bleſſe the labour of him that *planteth*, and him that *watereth*. Suffer not the *infernall Crowes* to pick out of the field of the *hearers* hearts, the *ſeed* of thy holy

Mat.9. laſt.

Act.16.14.

Luke 18.15.

Heb 4 12.

Ioh. 12. 48.

Iſai. 55.11.

1 Cor.3.7.

Math.13.4.

Word. Suffer not the *Spiny* and
Luke 8.12, thicket of the *thornes* of plea-
13, ſures, and riches, to choake it.
Suffer not the hardneſſe of the
14. *ſtony ground* to hinder the fructi-
fication of the ſame. But poure
downe the deaw of thy *heauenly*
grace from aboue, and water thy
heauenly ſeed, that the fruit of
good workes like ſtanding *corne*
may ſpring vp moſt plenteouſly.
Knit together in a neare bond of
loue and charitie the hearts of the
Paſtors, and of the *Hearers*, that
they may labour together with
mutuall *prayers*, and raiſe vp one
another with mutuall *ſolace*.
Amen.

PRAYER 3. *Hee prayes for Magiſtrates and Subiects.*

Dan. 2. 21. ALmighty, *Eternall*, and *mer-*
cifull God, Lord of Hoſts, that
doeſt tranſlate and eſtabliſh *king-*
domes

domes, from whom is all power in *heauen* and in *earth*, whom the *Angels* in *heauen* do adore, whom the *Archangels* praise, whom the *Thrones* doe worship, to whom *dominations* are subiect, and *Principalities* serue; whom *Rulers* honour, and *Powers* reuerence; I ioyne my prayers and humble requests with those holy and powerfull *spirits*, and call vpon thee to repleniſh our *Magiſtracie* here on *earth*, with the *ſpirit* of *wiſedome*, and to protect it with the *ſtrength* of thy *fortitude*. Bee preſent by thy *grace* with all Chriſtian *Kings* and *Gouernours*, that the greater their dangers be in reſpect of the highnes of their ſtate; the greater they may finde the abundance of thy grace towards them. Kindle in their *hearts* the light of thy *heauenly wiſedome*, that they may know and acknowledge themſelues to Rom. 13. 3.

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be

be subiect vnto thee the *Lord* of all, and to be thy vassals, and that they are bound to giue vnto thee hereafter, an account of their *gouernment*. Let them study for peace, seeing that they are thy *seruants*, who art the *God of peace*. Let them study for *Iustice*, seeing that they are thy *seruants*, who art the *God of Iustice*. Let them study for clemencie and mercie, seeing that they are thy *seruants*, who art the *God of mercy*. Let them keepe and obserue both the *Tables* of the *Commandements*, & become *nursing fathers* vnto thy afflicted *Church*. Let them put on a fatherly affection toward their *subiects*; Let them alwayes administer right *Iudgement*; Draw their heart away from the splendour and brightnesse of their *earthly dominion*, that there creep not vpon them a forgetfulnesse of true godlinesse, and of the *heauenly*

uenly kingdome. Gouerne them by thy *holy Spirit* that they bee not high-minded, and that they abuſe not the authoritie that is granted vnto them, and doe that which is wicked. Grant that in this world they may ſo execute their *functions*, that they may *raigne* with thy *elect* without end in the *Kingdome of Heauen*: and that they may paſſe from the flying glory of this preſent *world*, to euerlaſting glory in the *world* to come. Rule them and keep them in, that they tyrannize not ouer thy *people*, and ſo deſcend for all their coſtly *roabes* and precious *gems*, naked and miſerable to bee tormented in the *Pit of hell*. And vnto vs, whom thou haſt made *ſubiect* to them as thy *Vicars* and *Vicegerents*, giue an obedient heart, and ready mind to ſerue them with all readineſſe & cheerfulneſſe, that vnder their *gouern-*

Iſidor. 3. booke 48. chap.

ment

1 Tim. 2.2. *ment* wee may leade a peaceable and quiet life in all godlinesse and honestie. That wee may honour them, and performe loyall obedience vnto them, knowing that they haue *iust power* and *dominion* ouer vs. And that wee may obey their honest & godly commands, and so by submitting our selues vnto the *lawes*, be made *partakers* of the *true liberty*. For this is the *true liberty : To serue God, the Magistracie, & the lawes.* Let vs honour them with our hearts, with our mouths, & with our workes, because thou, O most *gracious God*, hast made them thy Prov. 20.12 *Vicegerents* here on *earth*. Let the *eyes* of the *Magistrates* bee watchfull, and seeing; Let their *eares* bee open and hearing, and let the *gates of Heauen* bee hereafter set open to receiue them. *Amen.*

Prayer

PRAYER 5. *Hee prayes for the priuate familie and houſhold.*

ALmighty and *mercifull God, Father* of our *Lord Ieſus Chriſt*, who beſides the *Eccleſiaſticall miniſtery*, and the *Politicke gouernment*, haſt appointed alſo an *Oeconomicall* and *Houſhold* eſtate: I adore thee, I worſhip thee, I call vpon thee with my whole heart, to keepe holy that *ſeminarie* of the *Church* and *Common-weale*. Giue vnto thoſe that are *Virgins*, *Widowed* and *maried perſons* true ſanctitie of mind, and pure chaſtity of body: let thoſe that are *virgins* cleaue vnto thee without any diſtraction; let thoſe that are *widowed* perſeuere in prayers & ſupplications night and day; let thoſe that are *maried* loue one another with mutuall loue. Let them *all* ſerue thee

1 Cor. 7. 34.

1 Tim. 5. 5.

thee with their whole heart, in holinesse and righteousnesse: Let
Heb. 13 4. the *mariage* bed be vndefiled, and let the mind be vnspotted: Let them be *Violets* of *humilitie*, and *Lillies* of *chastity*; let thē be *Roses* of *charitie*, & *Balsam* of *sanctity*. Tie the hearts of them that are knit together in holy *Wedlocke*, with the bond of chast loue; that they may mutually embrace and obey one another, and perseuere in thy holy seruice. Preserue
Tob. 3.8. thou them from the trecheries of *Asmodeus*, that they burne not with mutuall hatred one towards the other. Let the *Wife* bee an *helpe* vnto her *Husband*, and comfort him in aduersitie: Let the indissoluble bond of *Matrimony* be a token and seale vnto vs of the loue that is betweene *Christ* and
Gen 2.20 his *Church*. By how much the
Ephe. 5.32. neerer the society is between the *man* and the *wife*, by so much the more

more feruent let their zeale bee in prayer: by how much the more obnoxious and ſubiect they are to dangers and calamities, by ſo much the more conioyned let their minds be in *Piety* and *Prayer*. Bee preſent by thy *grace* vnto *religious Parents*, that they may bring vp their *children* in holy admonitions and inſtructions and good diſcipline. Let them acknowledge them to bee the fruits of *Wedlocke*, and let them reſtore them againe vnto thee by godly and faithfull inſtitutions; let them giue a light vnto them by the example of their godly life, and not become guilty of that grieuous ſinne of ſcandall. Bend likewiſe the hearts of the *children* that they may performe due obedience vnto their *Parents*, that they may become ſweet ſmelling plants of the heauenly *Paradiſe*; and not vnprofi- Ephes 6.4.

table

table wood adiudg'd to the flames of *hell fire*. Let them cast forth a most pleasant smell of *Piety*, *Obedience*, *Reuerence*, and all kinde of Vertue, that they fall not into that most filthy sinke of sin, and so consequently of the *Pit of hel*. Let them remember the *Commandement* of *honoring* their *Parents*; let them bee carefull to recompence their parents after the manner of *Storkes*: let them remember to feed them as they haue been fed by them, that they precipitate not themselues into the gulfe of sundry euills. Let *Parents* and *Children* with ioynt desires study in this life, to worship thee the true *God*; that they may beare parts in consort, and praise thee together in the life to come. Let *Seruants* obey their *Masters* with alacrity, and with feare, and with simplicitie of heart, not with *eye seruice*, or to

Eph. 6. 5, 6.

please

pleaſe men, but as it becommeth the ſeruants of *Chriſt*. In like manner, let *Maſters* embrace and loue their *ſeruants* with fatherly kindneſſe, that they turne not their iuſt gouernment into tyrannicall cruelty: Let their ſociety in their priuate houſe, be an œconomical priuate *Church*, beloued of *God*, and of the *Angels*, *Amen*.

PRAYER 5. *Hee intercedes for kinsfolkes and benefactors.*

MOſt *holy* and *mercifull God*, from whom large heapes of ſundry benefits deſcēd down vpon vs, who haſt giuē vnto vs *kinſfolkes* and *Benefactors* to be helps vnto vs in this preſent life; I beſeech thee to beſtow vpon them in the life to come euerlaſting rewards. Thoſe whom thou haſt ioyned vnto me in a ſpecial bond of *Nature* and *blood*; I doe ſpecially

cially commend vnto thy protec-
tion. Those vnto whom I doe
owe speciall loue and respect,
with serious and feruent prayers
I commend vnto thy keeping:
grant that my *kinsfolks* may with
ioynt consent & vnanimity serue
thee in the true faith, and with
true piety: that they may receiue
all of them hereafter a Crowne
of *eternal glory*. Vnto my *Parents*
whom thou hast made the *Au-*
thors of my life, and my infor-
mers in true piety, I cannot by
any meanes render condigne re-
wards: I humbly beseech thee
therefore, who art the *Author* of
all good, and the *rewarder* of all
benefits, to recompence their be-
nefits, here with *temporall* re-
wards, and hereafter with *eternal*.
let the example of *Christ* thy *son*,
who about the *agony* of his death
commended vnto his *disciple* the
care of his *mother*, let his example
teach

teach *mee* euen to the laſt breath to take care for my *Parents*. Let *Nature* it ſelf by the exãple of the *Stork*, teach me that I owe perpetuall thanks & rewards vnto them for their merits. Vnto thee merciful *Father*, I commend the care and tuition of my *Brothers*, *ſiſters*, and *kinsfolkes*: Let them become the *brothers* and *ſiſters* of *Chriſt*, and ſo the *heires* of the Celeſtiall *Kingdome*. Let vs be ioyned together in the kingdome of *grace*, whom thou haſt ioyned together in the life of *Nature*: And thoſe whom thou haſt ſeparated with teares and griefe from mee by the comming of *Death*, let thy comming vnto *Iudgement* ioyne together againe with euerlaſting ioy. Make vs all *Citizens* of the heauenly *Ieruſalem*, as thou haſt made vs in this life mẽbers of the true *Church*. The ſame likewiſe I intreat of thee for all my *Benefactors*, whoſe health

cially commend vnto thy protection. Those vnto whom I doe owe speciall loue and respect, with serious and feruent prayers I commend vnto thy keeping: grant that my *kinsfolks* may with ioynt consent & vnanimity serue thee in the true faith, and with true piety: that they may receiue all of them hereafter a Crowne of *eternal glory*. Vnto my *Parents* whom thou hast made the *Authors* of my life, and my informers in true piety, I cannot by any meanes render condigne rewards: I humbly beseech thee therefore, who art the *Author* of all good, and the *rewarder* of all benefits, to recompence their benefits, here with *temporall* rewards, and hereafter with *eternal*. let the example of *Christ* thy *son*, who about the *agony* of his death commended vnto his *disciple* the care of his *mother*, let his example

teach

teach *mee* euen to the laſt breath to take care for my *Parents*. Let *Nature* it ſelf by the exãple of the *Stork*, teach me that I owe perpetuall thanks & rewards vnto them for their merits. Vnto thee merciful *Father*, I commend the care and tuition of my *Brothers*, *ſiſters*, and *kinsfolkes*: Let them become the *brothers* and *ſiſters* of *Chriſt*, and ſo the *heires* of the Celeſtiall *Kingdome*. Let vs be ioyned together in the kingdome of *grace*, whom thou haſt ioyned together in the life of *Nature*: And thoſe whom thou haſt ſeparated with teares and griefe from mee by the comming of *Death*, let thy comming vnto *Iudgement* ioyne together againe with euerlaſting ioy. Make vs all *Citizens* of the heauenly *Ieruſalem*, as thou haſt made vs in this life mẽbers of the true *Church*. The ſame likewiſe I intreat of thee for all my *Benefactors*, whoſe health

and welfare both of ſoule and body I am bound to deſire and further euen by the *law* of *Nature*. Receiue them into the euerlaſting *Tabernacles* of the City which is aboue; whom thou haſt
Pſal. 27. 8. vſed as thy inſtruments to confer vpon me, ſo many and ſo liberall benefits. My heart propoundeth vnto thee thy infallible promiſe in thy *Word*, that thou wilt of thy meere free grace recompence e-
Mat. 10. 42. uen a *Cup of cold water*: How much more then wilt thou be liberall and bountifull to thoſe that with full hand beſtow *benefits* of all kindes vpon thoſe that want? Let not thy *graces* ceaſe to runne downe vpon them, that poure forth ſo plentifully vnto others: Let the fountaine of thy goodneſſe alwayes ſpring vnto them, from whom ſuch plentifull riuers of liberality do flow. Grant I beſeech thee, moſt mercifull

God,

God, that they which ſow temporall things ſo liberally, may reape with much increaſe things ſpirituall: Fill their *ſoules* with ioy, that feed the *bodies* of the poore with meat: Let not the fruit of their bounty periſh, though they ſhow it by beſtowing of the goods that periſh. Giue vnto them that giue vnto others; Thou that art the giuer of euery good gift bleſſed for euer, *Amen.* 1 Cor. 9.11.

PRAYER 6. *Hee prayes for Enemies and Perſecutors.*

LOrd Ieſus Chriſt the only begotten *Son* of *God*, that haſt preſcribed vs in thy *Word* this rule of *Charity*, *Loue your Enemies; doe good to them that hate you, and pray for them that perſecute you, and ſpeake all manner of euill againſt you*; I beſeech thee, who Mat. 5 44.

who art *most gracious*, and *most ready to forgiue*, to forgiue mine *enemies*, and the *persecutors* of the *Church*; Giue vnto me the *grace* of thy *holy spirit*, that I may not onely forgiue mine *enemies* from mine hart, but also pray for their health and saluation, euen from my soule: Whet not against them the sword of seuere reuenge, but anoynt their heads with the oyle of thy *mercy* and *compassion*: Extinguish the sparks of hatred and anger that are in their hearts, that they breake not forth into the infernall flames of *Hell*: Let them know and acknowledge that our life is but a vapour and a smoake that soone vanisheth away, that our body is but ashes and dust, that flyeth away; that they bear not immortall anger in their mortall bodies, nor entertaine into this brittle tabernacle of clay their soules *enemie*:

Iam. 4.14.

nemie: Let them know likewiſe that that inueterate hatred is their greateſt *enemy*, becauſe it kils the ſoule, and excludes them from the participation of heauenly life. Gouerne their wills, that being moued by the example of thy diuine forgiueneſſe, they may leaue off and ceaſe to bee angry, and to doe harme. Grant vnto mee mercifull *God*, that as much as in mee lies, I may haue peace with all men, and turn the hearts of mine *enemies* to brotherly reconcilement. Let vs walke with vnanimitie and concord in the way of this life, ſeeing that we hope all for a place in the *Cæleſtiall Country*: Let vs not diſagree vpon *earth*, ſeeing that we all deſire to liue together hereafter in *heauen*. Wee all call vpon thee which art in heauen our *Lord*, and our *God*; and it is not meet for the *ſeruants* of the

Rom. 12. 18

Epheſ. 4. 4.

ſame *Lord* to fall out with one another. Wee are one *Myſticall* body vnder *Chriſt* our head; and it is baſe and ignominious for the *members* of the ſame *body* to fight with one another: They which haue *one faith*, and *one baptiſme*, ought to haue one *ſpirit*, and one *minde*. Neither doe I pray alone for my *priuate enemies* but alſo for the *publike enemies* and *perſecutors* of the *Church*: O thou which art the *chiefe truth*, bring them into the *way of truth*, and bring to nought their bloody endeauors and attempts, O thou which art the *chief ſtrength*. Let the brightneſſe of the *heauenly truth* open their *blinde eyes*, that the rauenous madneſſe and deſire to perſecute which they haue in their minds, may hereafter ceaſe: let them know, O *Lord*, that it is not onely a vaine thing, but alſo very dangerous,

to

to kicke againſt the prickes. Why doe they imitate the furie of *Wolues*, when as they know that the blood of *Chriſt* the *immaculate Lambe* was powred out for vs? why doe they thirſt to ſhed that innocent blood, for which they know that the blood of the very *Sonne* of *God* was powred forth vpon the Altar of the *Croſſe*? Conuert them, O *Lord*, that they may be conuerted vnto thee from their heart, and ſo obtaine the fruit of their Conuerſion in this life, and in that which is to come, *Amen*. Act. 9. 5.

PRAYER. 7. *He ſupplicates for thoſe that are afflicted and in miſerie.*

ALmighty, *eternall*, and *mercifull God*, which art the *Sauiour* of all men, eſpecially of the faithfull, and by thy *Apoſtle* haſt commanded vs to make prayers 1 Tim. 4. 10

1 *Tim.* 2. 1. for all men, I entreat thee for all those that are afflicted and in miserie, that thou wouldest support them by the consolation of thy *grace*, and succour them by the ayde of thy *Power*: Indue with power and strength from aboue those that labor and sweat in the Agonie of *Satans* tentations, make them *partakers* of thy victorie, O *Christ*, thou which didst most powerfully ouercome *Satan*: Let the cooler of thy heauenly comfort raise vp those, whose bones are become dry with the fire of griefe & sorrow. Beare vp all those that are ready to fall, and raise vp those that are *Ps.* 145. 14. already falne. Bee mercifull vnto those that are sicke and diseased, and grant that the *disease* of the *body* may be vnto them the *medicine* of the *soule*; and the *aduersities* of the *flesh* the *remedies* of the *spirit*. Let them know that diseases

eaſes are the handmaids of *ſinne*, and the forerunners of *Death*: Giue vnto them the ſtrength of *faith* and *patience*, O thou which art the *moſt true Phyſitian* both of *ſoule* and *body*. Reſtore them againe vnto their former health, if it be for the euerlaſting ſaluation of their ſoules. Protect all thoſe that are great with childe, and thoſe that bee in labour: Thou art hee that doſt deliuer children out of the ſtraits of their mothers wombe, and doſt propagate mankind by thy bleſſing; Be preſent with thoſe that bee in labour, O thou *louer* & *giuer of life*, that they be not oppreſſed with an immoderate waight of ſorrowes. Nouriſh thoſe that are *Orphans* and deſtitute of all helpe and ſuccor; defend the *Widowes* that are ſubiect to the reproches of all men; thou which haſt called thy ſelfe the *Father of the fatherleſſe*, & the

Ecc. 35. 19 *Iudge* and *Defender of Widowes.* Let the teares of the *widowes*, which flow downe from the cheeks, break through the *clouds*, and rest not vntill they come before thy *Throne*. Heare those that be in danger by *sea*, which cry to thee, & send vp their sighes vnto thee, seeing before their eyes their *neighbors* suffer shipwrack: Restore libertie vnto those that are *captiue*, that with a thankfull heart they may sing of thy bounty. Confirme those that suffer Mat. 5. 10. *persecution for righteousnesse sake*, that they may get the conquest quer all their enemies, and purchase the euerlasting *Crowne* of *Martyrdome*. Be present with all those that be in *danger* and *calamity*; and grant that they may possesse their soules in true patience; and denying their own wils, Luk. 21. 19. take vp their *crosse*: Let them fol- Mat. 16. 24 low him vnder the *Crosse* on who

they

they beleeue, that he dyed for vs vpon the *Crosse:* And especially I commend vnto thee, *most gracious Father*, those which are about the *gates of Death*, and are betweene *Time* and *eternity*, and wrastle with all their strength with that last *enemy*. Confirme them, O thou most *potent conqueror of death*, deliuer them, O most *glorious Captaine & author of life*, that they be not ouerwhelmed in the *waues* of *tentations*, but by thy conduct they may bee brought vnto the hauen of *euerlasting rest*. Haue mercy vpon *all men*, thou which art the *Creator* of *all*, haue mercy vpon *all men*, thou which art the *Redeemer* of *all*. To thee be *praise* and *glory* for euer and euer, *Amen*.

FINIS.

Two profitable prayers ſerving euery day for the Morning and Euening.

MOſt bleſſed Lord, wee thanke thy Maieſtie for our quiet reſt this night paſt, beſeeching thee to protect vs this day following; forgiue vs our fooliſh dreames, noiſome luſts, and ſecret pollutions, which haue lodged with vs this night; and grant that our thoughts by night may inſtruct vs in the day: Giue vs grace that as the earth hath ſhaken off the darkneſſe of the night from the corners thereof, ſo wee may caſt away the workes of darkneſſe, and walke as the children of light. And ſeeing that we are ſet in the wilderneſſe of this world as the Iſraelites in the Deſert: guide vs and goe before vs by the light of thy Word, as thou didſt conduct them by a Pillar of fire. And as thou didſt ſend thine Angels before *Iacob*, who aſcended and deſcended vpon him, ſo protect and direct vs this day, appoint out our way before vs, that we may make ſtraight ſteps to our feet, and walke vprightly in thy way, not declining to the right hand or left. To this end, ſet thou a watch before our mouth

mouth, that it offend not in vngracious talke: put a vaile before our eyes, that they wander not to behold vanitie: tye our hands that wee ſtretch them not forth to the workes of wickedneſſe: and ſtay our feet that they runne not to doe miſchiefe: and ſo guide all the powers of out bodies and ſoules, that they may bee ſanctified veſſels to cary forth thy praiſe: And ſeeing it is in vaine for man to goe forth to his labour, if thy preſence be not with him, aſsiſt vs in the labours of our vocation this day: bleſſe vs in the houſe, and in the field, downe-ſitting, and vprising, going forth and returning: that both the horſe and cattell may be ſtrong to labour, and the workmans hand may bee directed in his buſineſſe, that the earth may bring forth her wonted encreaſe: and grant that as the earth is plowed vp to bring forth fruit for the vſe of man, ſo the ground of our hearts may bee prepared to receiue the ſeed of thy holy Word, to bring forth fruit vnto thee: Heare vs, O mercifull Father, for Ieſus Chriſt our moſt bleſſed Lord and onely Sauiour: In whoſe name wee conclude theſe our prayers ſaying, *Our Father, &c.*

MOst gracious God, we thanke thy Maiesty for thy mercies this day past, in defending vs from many dangers, both spirituall and corporall, especially those two in 88, and the Gun-powder Treason; and prouiding for vs all necessaries both for our soules and bodies: Wee thanke thee for those thy infinite compassions of old, in our election, creation, redemption, iustification, sanctification, and the hopes of our glorification to come: wee blesse thy name for our health, our peace, our safety, our plenty: but most of all for the liberty of our conscience, and fruition of thy word, which wee beseech thee in thy mercy to continue to vs and our posterity for euer. Forgiue vs our sins which make vs vnworthy of these many and great blessings: pardon our sins this day past, committed in word and deed, and giue vs grace that we may turne vnto thee by vnfained repentance, that thou maist turn to vs. Extend thy mercy to thy whole Church: comfort al that are vnder the crosse, especially such as are persecuted for thy Gospell: all that do groane vnder the heauy burthen of their sins, such as lie sick vpon their

their beds: comfort euery one of these according to their seuerall necessities. Continue all thy mercies to this Church and land wherin we liue: blesse our king, grant him a long life, a godly & prosperous raigne, make him a further instrument of good to thy Church, blesse Prince *Charles*, the Prince and Princesse Palatine, with their Princely issue: multiply vpon them thy heauenly graces, and enrich them with all blessings of this life and the next. Be gracious to the Lords of the Councell, Nobility, Magistrates and Ministers of iustice, the spirituall Fathers and Gouernors of the Church, and the Ministers & Preachers of thy Word, that as vigilant shepheards, they may watch ouer the flockes of thy people committed to their charge. Blesse the people and Commons of this land; kint their hearts in true deuotion to thy Maiesty, loyalty to their Superiors, loue one toward another. Keepe vs this night, this family, this towne, all thy children whersoeuer: grant that though our bodies sleepe, our soules may watch and awake vnto thee, that whether we wake or sleepe, we may bee sure wee belong to thy gracious ele-

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ction, through Iesus Christ our Lord, to whom be praise for euer, *Amen*.

Grace before meat.

BLesse vs good Lord and these thy good gifts, and giue vs grace to vse them to thy glory, and our comfort, Amen.

Grace after meat.

IT is the Lord that hath created, redeemed and now presently fed vs, therefore praysed be the Lord now and alwayes, Amen.

Grace before meat.

ALL that is and shall bee set vpon this boord,
Be the same sanctified by the Lords Word, Amen. God saue his Church, &c.

Grace after meat.

HE that is King and Lord ouer all,
Bring vs to the Table of Life eternall, Amen.

FINIS.

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